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The
CHRISTIAN CENTURY

Published Weekly

Retrospect

An Editorial

A National Religious Daily

By Roland E. Wolseley

Missions: Cult or Crusade?

An Editorial

Britain's Prospects

By Cecil Northcott

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In This Issue

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December 29, 1948

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Calendar of Coming Events

Jan. 2-9. Universal Week of Prayer.
Jan. 2. Chicago Sunday Evening Club; Bishop Wallace E. Conkling, speaker.
Jan. 2. Ford Hall Forum, Boston; Robert R. Nathan, speaker.
Jan. 4. American Mission to Lepers, Washington, D. C., Auxiliary, Semi-annual Meeting, Mt. Vernon Methodist Church.
Jan. 4. New York Institute for Religious and Social Studies; John Erskine, William Haller, Delmore Schwartz, speakers.
Jan. 4-5. Disciples Conference on Christian Unity, Lynchburg, Va.
Jan. 4-7. Foreign Missions Conference of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 6. Epiphany.
Jan. 6-7. Disciples Conference on Christian Unity, Atlanta.
Jan. 8. North American Conference on Church Architecture, Union Theological Seminary, New York.
Jan. 9. Chicago Sunday Evening Club; Harold Phillips, speaker.
Jan. 9. Ford Hall Forum, Boston; Kirtley Mather, speaker.
Jan. 10-11. Disciples Conference on Christian Unity, Nashville.
Jan. 11. New York Institute for Religious and Social Studies; Elmer Rice, George N. Shuster, Theodore Spencer, speakers.
Jan. 11-13. Home Missions Council of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 13-20. National Christian Teaching Mission, Boulder, Colo.
Jan. 16-22. Church and Economic Life Week (Federal Council of Churches sponsorship).
Jan. 16. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Jan. 16. Ford Hall Forum, Boston; Leo M. Cherne, speaker.
Jan. 18. New York Institute for Religious and Social Studies; Mordecai M. Kaplan, Sherman Kent, Philip Rahy, speakers.
Jan. 18. Wisconsin Council of Churches Annual Meeting, First-University Methodist Church, Madison.
Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.
Jan. 24-27. Ohio Pastors' Convention, Columbus.
Jan. 25. New York Institute for Religious and Social Studies; John L. Childs, Richard P. McKeon, Harry Slochower, speakers.
Jan. 27. National Conference on Church and State, Washington, D. C.
Jan. 30-Feb. 6. Youth Week.
Jan. 31-Feb. 4. 18th Annual Ministers' Week, Chicago Theological Seminary.
Jan. 31-Feb. 12. New York State Pastors' Convention, Syracuse.
Feb. 1-4. National Lutheran Council Annual Meeting, New York City.
Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.
Feb. 6-12. Boy Scout Week.
Feb. 13. Race Relations Sunday.
Feb. 17-24. National Christian Teaching Missions, Riverside and Pasadena, Calif.
Feb. 20-27. American Brotherhood Week.
Feb. 24-March 3. National Christian Teaching Missions, Youngstown, Ohio; Jasper County, Ia.
Feb. 27. Methodist Laymen's Day.
Feb. 28. Boston Congregational Club Joint Meeting with Men's Brotherhood of Temple Israel, Harvard Church, Brookline, Mass.
March 6-13. Puerto Rico Mission Jubilee Convention, Bayamon, P. R.
March 23-24. Virginia School of Alcoholic Studies, Richmond.
March 28. Boston Congregational Club Meeting, Old South Church; Walter Van Kirk, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO, DECEMBER 29, 1948 NUMBER 52

EDITORIAL

TOP POSITION on humanity's agenda for 1949 belongs to the achievement of an accord on atomic control. That apparently impossible order was handed down when the United Nations Assembly refused to accept the statement of its atomic energy commission that agreement was impossible and commanded it to resume its labors. The Assembly's only concrete assistance was to approve by a large majority the American proposal for the international control of atomic processes. But this does not dispose of the Russian veto or of the tension between that country and the nations of the West. Writing in the December *Bulletin of the Atomic Scientists,* Edward A. Shils declares that "the Soviet Union and the United States have become hostile to the point where neither considerations of reason nor of long-run security prevail in their respective policies." This sociologist of the London School of Economics says that "the issues have become so overladen with spitefulness, acrimony and the advanced stages of a nervous shuttle of abuse and counter-abuse, threat and counter-threat, that men have come more and more to lose sight of the real issues and the real dangers." Nevertheless, the issues and the dangers are there, and are growing larger every day. Failure of the new efforts to find a basis for accord will add to the universal peril. In this situation, each can make his contribution to survival by restraining any tendency to self-righteousness or petty irritation and by resolving to do everything in his power to promote a moral consensus among the nations.

Can the Atom be Tamed in 1949?

Praise Truman for His Civil Rights Stand

SHORTLY before Christmas the president and the general secretary of the Federal Council of Churches called on President Truman. After presenting him with a copy of the declaration on "The Church and Human Rights" adopted at the recent Cincinnati meeting, they explained its significance and its relation to the "Declaration on Human Rights" adopted by the U. N. Assembly at Paris. From that they went on to praise Mr. Truman for his "devotion to the securing and maintaining of human rights in our country," and to assure him of church support in anything he may do to protect the interests and widen the opportunities of minorities in the United States. We are glad that the Federal Council took this way of praising the President. Church organizations are seldom backward about letting public servants know when they disapprove of their acts—which is as it should be. But when these same public servants do something worthy of applause, the churches frequently let the act pass without notice. President Truman deserved the approval the Federal Council gave him. He took grave political risks in publishing the report of his civil rights commission, and his message to Congress calling for civil rights legislation cost him 39 electoral votes which then seemed absolutely necessary for re-election. Knowing now that the churches will give praise when it is due, the President may be the more ready to give attention when they speak in other tones.

Let Congress Control Its Committees!

FREEDOM OF access to information is necessary for the proper functioning of a democratic society. It is an essential right of the Congress upon which we depend for legislation in the public interest. Congress has the power to inquire into any subject that has a bearing on the proper discharge of its constitutional function. But it must conduct its inquiries with due respect to the rights of individuals who may be called before its committees. Most congressional committees acknowledge these rights. But the House committtee on un-American activities is one which notoriously fails to do so. So the committee on the Bill of Rights of the New York bar association proposes that Congress enact by joint resolution a bill setting up the proper procedure for congressional committees. It would require a clear public statement of the subject of any investigation on

which a committee embarks. Any witness called before a public hearing should have the right to legal counsel to advise him on the answers he gives to questions. He should be permitted to make a supplemental statement after he has been questioned. Committees should keep an accurate stenographic record of testimony, and this record should be accessible to witnesses. Photographers, movie and television operators should be barred during questioning, and radio broadcasts of hearings should be prohibited. Persons whose names are used during hearings should have the opportunity to defend themselves before the committee by cross-examination of witnesses, by bringing their own witnesses and by statements. All committees of Congress should be required to follow this procedure. These are reasonable precautions. They obtain in the courts and are already observed in most congressional committees. They do not limit the powers of committees to investigate, but they restrain members of Congress who lack a sense of democratic proprieties. They should be adopted.

Sumner Welles Charges Military Control

AMERICAN foreign policy, according to Sumner Welles, is being made by the military departments of the government. Mr. Welles should know. As undersecretary of state over long periods he virtually ran that department—to the distress of Cordell Hull—and he continues, as a resident of Washington, to keep in close touch with what goes on in the nation's international relations. Today, says Mr. Welles, the "military" is being given "an increasing measure of control" over our foreign relations. In explaining to an institute of international affairs in Rochester, New York, how this is taking place, Mr. Welles asserted that every major issue in the field of foreign policy is now being settled by the National Security Council. Of the seven members of that body, all but one, he declared, "speak for and in the name of the armed services." Despite this the former undersecretary came out in favor of the armed services' pet project—the North Atlantic Defense Alliance. He admitted, however, "a very real danger" lest this turn out to be another means of by-passing the U. N. At the same institute, Vera Micheles Dean, research director of the Foreign Policy Association, urged that American foreign policy should avoid the "extremes" of the Truman Doctrine and of "blind reaction" inspired by a Red scare. What is the proposed North Atlantic Defense Alliance but the Truman Doctrine, resurrected on a larger scale than ever?

Dutch Renew Attack on Indonesian Republic

WHEN Dr. Hubertus J. van Mook was forced out as governor general of the Netherlands East Indies, it could have been foretold that what has now happened would happen. Dr. Van Mook, though anything but a pro-republican in the eyes of the Indonesian nationalists, did represent liberal Dutch opinion. He supported the good offices commission of the United Nations, and wanted a generous settlement with the Indonesian patriots. He knew that the handwriting is on the wall for old-style colonialism. But the conservative interests in Amsterdam and the Hague, who have made fortunes out of their East Indian monopoly and intend to keep those fabulously rich islands a private preserve, would not stand for even as cautious a liberalism as Dr. Van Mook represented. So, about three months ago, he got out. Since then, the cabinet at the Hague has made one move after another to show that it means to settle things on its own terms, regardless of Indonesia's aspirations. So all negotiations with the Republic of Indonesia have been abruptly broken off, the U. N. commission has been told, "Here's your hat; what's your hurry?, " and on the Sunday before Christmas the Dutch resumed "police action" by suddenly capturing the republic's capital and invading those parts of Java and Sumatra still held by the nationalists. While Americans stand by clucking polite disapproval, they should reflect that it is American lend-lease of arms and American training of Dutch marines that has made it possible for the Hague cabinet to launch this brutal attempt to turn back the clock. At the same time, the propagandists in the Kremlin owe the Dutch imperialists a vote of thanks. Communist activity throughout the Oriental tropics, from Burma to the Philippines, depends upon its success in convincing the people that communism offers a way of salvation from the old imperialism.

Resurrection Comes To Pforzheim

WHEN the small German city of Pforzheim was hit by our bombers during the war, 20,000 men, women and children died in 20 minutes. Today most of their city is still as dead as Pompeii. But a sign of new life has made its appearance. High on a hill rising above the mass grave of the lower town a new church recently was dedicated. Constructed of rubble, it is appropriately named the "Church of Resurrection." It is the first Protestant church of permanent construction to be completed in Germany since the war. The reconstruction bulletin of the World Council of Churches says that it was "financed and built without any help from other countries by German members of the church through Hilfswerk." With the aid of this self-help organization, the church people of Germany are working toward the erection of 46 of these rubble churches in the larger cities of the country. Martin O. Dietrich of the Lutheran World Federation, who also represented the World Council at the dedication, expressed the gratitude of the Christians of the world "for this symbol of life which has risen triumphantly out of an unspeakably sad city to bear witness that under all circumstances the spirit of God" is at work. The surviving members of this church, most of whom had lost their homes and all their possessions, came together night after night to clear the building site, to salvage bricks and stones, to raise the walls and place the tiles on the roof, and finally to landscape the grounds. We can all

have a share in this resurrection through Church World Service. We helped destroy—we should help reconstruct. The temporary barracks churches provided by C.W.S. are pilot-plants for more permanent structures.

Estonian Pilgrims Paroled to Lutheran Council

JUST when it seemed that two little bands of Estonians who had risked death to reach America would be deported, the government agreed to parole them in custody of the National Lutheran Council. There were 85 of them—22 families and 23 single persons—and their crossing of the Atlantic in small boats displayed a love of liberty quite as valiant as that of the voyagers who landed on Plymouth Rock. But because they had first fled to Sweden, and sailed from there, they were not eligible to enter this country under the displaced persons act. For a time it looked as though red tape could not be unsnarled fast enough to save them from being sent back to the fate from which they were trying to flee. Now, however, in the care of the Lutherans (all of them are Lutherans) they soon will find a productive place, and so a permanent one, in the life of America. The incident of the Estonian refugees thus turns out well. But reports from Europe indicate that administration of the D.P. law is bogging down disastrously. Only 802 refugees were brought to the United States in November, and 850 in December. Instead of the twelve big shiploads projected for those months, only three small shiploads actually sailed. With almost a quarter of the time for the admission of the authorized 205,000 D.P.'s already gone, less than 10,000 refugees have actually been permitted to come to this country. All government agencies deny responsibility, but before the new Congress takes up amendment of the displaced persons act it should investigate what looks like sabotage of the present law.

Educational Crisis Must be Faced

IN SPITE OF multiplying responsibilities at home and abroad, American democracy cannot survive unless it gives more attention to public education than it has recently done. More than 4,000,000 of our children of school age are not enrolled in any school. The shortage of teachers is so great that 100,000 new elementary school teachers will be needed each year for the next decade to make up the deficiency. Yet in 1948 the output of colleges which train such teachers was around 20,000. The number of children requiring instruction is expected to increase by 9,000,000 in the next ten years. This increase requires an expanded plant, larger staffs and greater efficiency. All this will cost more money. Where can it be secured? Where better than by cutting out the excess fat from military appropriations? The Hoover commission, which has been studying governmental reorganization, declares that the national defense system is "enormously" costly and that its machinery needs overhauling. It suggests that Russian strategy may be to keep our defense costs climbing to the point where Russia may gain "victory by bankruptcy." Education is itself the basic defense for a democracy. Most people would agree with that proposition, but our national budget does not reflect the agreement. We are spending around $3 billion a year for the education of 25,000,000 children in our public schools, and $15 billion for preparations for war. That disproportion is too great.

New York Scandalized By Divorce Racket

WHY excitement should have been caused by the announcement of the New York county district attorney that he had uncovered a racket in divorces is hard to understand. Divorce business is pretty slimy business everywhere, and in the New York courts it has been notoriously tainted with perjury, collusion and judicial myopia. Since a divorce can be obtained in that state only on grounds of adultery, there has been general acquiescence in practices by which the "evidence" of such wrongdoing is manufactured by unsavory private detectives and professional co-respondents, and this made the basis for decrees from judges who knew perfectly well what was going on but were so out of sympathy with the law that they winked at its corruption. So accepted has this scandal become that a divorced person legally branded an adulterer in New York has felt hardly any social stigma. The New York county district attorney holds that this situation calls for a review and possibly the setting aside of the approximately 8,000 uncontested divorces granted in that county during the past two years. To us it looks more like another good reason for uniform state divorce laws or, in case these cannot be obtained, a federal divorce statute.

Missions: Cult or Crusade?

ARE foreign missions to be relegated to the care of a minority or are they to become the concern of the entire church? Is the Christian evangel to be proclaimed by a cult or is it to become a crusade? The missionary leaders of the denominations are about to make this decision when they meet in the 1949 session of Foreign Missions Conference at Buck Hill Falls, Pennsylvania, January 4-7. The most important question to come before them is whether or not the conference shall join other interchurch bodies in the National Council of Churches of Christ.

Already Protestant denominations having a membership of over 25,000,000 have given their approval to this proposed merger of interchurch agencies. The Federal Council of Churches, the International Council of Religious Education and the Home Missions Council are moving toward union of their functions in the more inclusive body. Only the Foreign Missions Conference, of the first four interchurch groups, hesitates. In that hesitation the future of missions hangs in the balance.

If the F.M.C. votes to remain outside the National Council, it will be voting to remove the missionary enterprise from the main stream of church life. A missionary movement operating in backwaters and marginal eddies cannot fulfill today's tremendous obligations, take advantage of its unparalleled opportunities or confront its enormous difficulties.

The reasons for the timidity of the mission board secretaries who make up the Foreign Missions Conference are not hard to understand. Their organization is older than any of the other interchurch agencies. It is also larger, in that it brings together representatives of more denominations than any other cooperative body. Some of these have no other tie with other churches. Leaders of the F.M.C. are rightly concerned to preserve the cooperation of this marginal group. But the constitution of the National Council makes continuation of this cooperation possible, since wide autonomy is granted to its division of foreign missions. Denominations which desire to work with this division can do so without participation in the rest of the program. If a few refuse to do so, it will be easier to suffer their loss than to have the entire missionary movement isolated.

Foreign missions started as a minority movement within the churches. Because church membership generally did not see the importance of a world evangel to Christianity, which is nothing if it is not universal, those who did see it formed missionary societies. During the past century, missions leaders not only carried on their redemptive enterprise throughout the world but succeeded in implanting their cause in the heart of the church. In beneficent interaction, missions came to influence the entire life of the church. This cross-fertilization was evident in the participation of missions in such bodies as the Protestant Radio Commission, the Commission on International Justice and Good Will, the Committee on Religious Liberty, the program for recruitment and education of personnel for Christian service. Similarly, the F.M.C. established important liaison relationships with the Missionary Education Movement, the United Stewardship Council, the Home Missions Council, the Federal Council of Churches and the United Council of Church Women.

All or most of this proliferation of intercouncil relationships will soon find itself within the National Council. There the work which they carry on will be continued and enlarged in a far more rational, efficient and economical accord. For the Foreign Missions Conference even to consider standing outside this larger integration, which the times and the spirit of Christian cooperation demand, raises the intolerable specter of isolation of the one cause that should occupy a central place in it. It reverses the whole burden of missionary emphasis for at least a generation. It reduces the world witness of the church to a functional sectarianism.

In making its decision, the Foreign Missions Conference should not proceed on the mistaken assumption that it can continue as it is by remaining outside the National Council. If it enters the council, it will become the center of the interchurch missionary planning and work which is an integral part of the National Council because it is central in the life of the churches. If it chooses to stand outside, it will find itself becoming little more than an annual meeting of sectarian missionary leaders who refuse to cooperate with other Christians. That is not an attractive prospect for an organization which has been one of the most influential ecumenical bodies in American Protestantism.

We hope that the mission board leaders meeting at Buck Hill Falls will recognize that the logic of the position they have long maintained leads straight to the National Council of Churches. It will be a sad day for missions and for the church if they try to turn back the hands of the clock from the middle of the 20th century to the beginning of the 19th. Today the world Christian mission is a crusade, not a cult, and it includes every last member of the church.

Retrospect

FEW SHAFTS of glory light the pages of 1948. The human spirit does not close the record on this past twelvemonth in any mood of triumph. It has been, on the contrary, a year of indecision, of postponement, of fumbling, of frustration, of defeat, of mounting truculence and fear, and of drawing battlelines for future conflicts. Throughout the West, and in broad areas of the East, man's sense of inadequate powers to control his world and command his fate has penetrated ever deeper and deeper.

Whatever optimism Western man brought out of the war—and that was little enough after Hiroshima—has vanished. Work for a more just order among the nations is carried doggedly on by those who would feel their right to live abjured if they gave over the struggle. But they work under the compulsion of a moral imperative, not because they are buoyed and beckoned by the hope of great achievement. It is one measure of 1948 that it may be remembered as the year when the United Nations felt it imperative to proclaim an international law against genocide—the deliberate attempt to "destroy a national, ethnical, racial or religious group." That at this point in history this should have entered the category of capital crimes is, by itself, almost a sufficient comment on the thickness of the darkness covering the earth.

I

In the realm of international affairs, the year now closing has seen no discernible progress toward a just and lasting peace. Rather, it has seen antagonisms intensified, rifts widened, threats to world peace multiplied. The conflict between Russia and the United States has remained a "cold war," but there is no effort any longer to deny that it *is* a war, moving away from, not in the direction of, agreement and conciliation. What hope of peace persists rests largely on the chance that the other fellow is too weak to fight.

As the year ended Winston Churchill sought to enhance his reputation as a prophet by reading Parliament a letter he wrote Stalin in April 1945 warning of the

melancholy consequences that would follow if the post-war world divided along a battleline with Russia and her satellites on one side and "those who [in the last war] rallied to the English-speaking nations" on the other. The warning may have come too late; certainly the battleline is here, every year more bristling.

This struggle to avoid a global balance of power between the lands of the Communist revolution and the lands which pin their hopes on other social and political orders has reduced the United Nations to impotence. It renders suspect the purposes of a Marshall plan, and so hampers its operations as to make its long-range, constructive aims appear increasingly beyond possible attainment. It underscores the puppet status of other nations: Tito's acts are not judged by what they will do for the people of Yugoslavia, but by whether they will weaken Stalin; the Italian and French elections are not judged by their relation to the welfare of the Italian and French people, but by whether they will strengthen America in her confrontation of Russian aggression.

II

On the other side of the world this same drawing of the battleline has gone on apace. Cruel fighting has stained the year's record in Korea, China, French Indo-China and Indonesia. Increasingly the West has tended to judge, not in terms of what is happening to an outmoded colonialism, not in terms of the misery of combatants and non-combatants, but in terms of the effect which the outcome will have on the American-Russian preparations for a showdown over Asia. Will the settlement when it comes in Palestine—provided it does come after so much terror and suffering—likewise be judged more by its effect on the strategic position of the antagonists in their struggle for oil than by the provision or denial of justice to the people of Palestine, Arabs and Jews?

It is this sense of a battleline being drawn, battalions being deployed, which makes the international record of the year seem not so much a record of tragedy experienced as of preparation for immeasurably greater tragedy. The inadequacy of man to ward off this accumulating tragedy has been most dismayingly revealed, not in Berlin or Greece or Palestine or China, but in the listless failure to make the slightest advance toward transforming the U.N. into a true world government, in the scarcely debated retreat to miliary alliances as a pledge of security, and in the silent acquiescence in total failure to control the atomic bomb.

But was there not one single event in the international life of 1948 to offer hope? Yes, one. That "strange little man" who had preached the power of non-violent soul force as a revolutionary political and social power to free, to uplift and to heal, saw his leadership vindicated in the proclamation of India's liberty, and then sealed his faith in brotherhood with his life. Gandhi's martyrdom may, in the year 2048—if man in his desperate folly survives that long—be the event which will make 1948 remembered. For this man not only made the Sermon on the Mount a living guide for his own political conduct, but he proved that it could be relied on for the guidance of peoples and nations. Gandhi is dead these many months; his ashes have been scattered to the winds. He continues to speak, nevertheless, to the folly and fury of our time. Will he be heeded before disaster overwhelms us?

III

Such material prosperity as no other nation has ever known has not sufficed to make 1948 a happy year for the American people. Rabbi Liebman's *Peace of Mind* for months continued to head the best sellers. When it finally dropped from the top of the list it was succeeded there, significantly, by a Dale Carnegie volume contrived to meet the public's most prevalent demand, *How to Stop Worrying and Start Living*. America, with its barns filled to bursting, was a land of unsatisfied desires and clamant fears.

To a considerable extent, the unsatisfied desires grew out of a general agreement that this nation should be exercising world leadership, and a concomitant sense of duty, felt by hosts of Americans, to do so. But world leadership was proving an elusive and costly thing. The nation's fumbling attempts to achieve it were being denounced in some quarters as an effort to establish a world imperialism—and the American conscience was disturbed by that accusation. In other quarters, a readiness to expect the United States to provide limitless funds and to hold the United States responsible for all difficulties made the role of world rebuilder rapidly lose whatever attraction it may once have held. The cost of policing the world was registering in an astronomical defense budget; many Americans began to wonder whether even this land is rich enough to furnish the taxes that the insatiable armed forces were making necessary.

President Truman's re-election was the major domestic political event of the year. After the shock of the surprise had worn away thoughtful citizens found in it evidence of important permanent changes taking place in American life. The Republicans, it appeared, had tried to return to power after 16 years by invoking the sanctions of middle class society. But the middle class was no longer dominant; America had become, as Prof. Sumner H. Slichter of Harvard put it, a "laboristic" society, with four out of every five persons on someone else's payroll. Middle class America—the county seat towns, the freehold farms, the "residential districts" of the cities and their surrounding belts of suburbs—had lost its control, and would never get it back.

IV

The instinct of the American people to share their plenty and to widen the doors of opportunity was still manifest. Support for the Marshall plan as a policy of government was reinforced by unprecedented private contributions to welfare causes abroad, though not at home. The provision of education for every American child remained a dominant national purpose. But the rising costs of such services made private philanthropy seem ever less able to support any important part of the educational structure. Perhaps the most significant development in American culture during the year has

been the increasing reliance of colleges and universities on government subsidies in various forms. Hard-pressed college presidents and trustees have scrambled for government aid, all the while trying to stop their ears to any reminder of the old saw about who calls the fiddler's tune.

V

If America is to discharge a worthy and liberating world leadership, the most encouraging development of the year inside this nation was probably publication of the report of the President's commission on civil rights. Until the denials of justice at home are faced and done away, America can hardly convince the rest of mankind that it has any moral right to guide. True, publication of the report, followed by the President's recommendation of appropriate legislation, produced the Dixiecrat convulsion in the south. But it pushed the issue squarely into the open, and drew the lines of a fight that will not end until it is won.

And as the year ended, boys in a Greek-letter fraternity at Amherst proved that the attempt to transform brotherhood from a catchword into a reality is taking hold of the coming Americans. To be sure, the Amherst Phi Psi's who initiated a Negro lost their charter. But they planted an insistent question and a challenging idea in 10,000 college fraternity houses—in itself a feat to occur not more than once in a generation. There was as much cause for hope in this single episode on a college campus as for misgiving in the 39 electoral votes for Governor Thurmond.

For those who pray that America may provide an example of free and enlightened government to the world, the year has contained one memorable legal decision. That came in the Supreme Court's 8-to-1 verdict in the Champaign school case. In this the court, plainly disturbed by a developing tendency to employ public funds for sectarian purposes, went farther than ever before toward laying down a definitive interpretation of the First Amendment's prohibition of any legislation "respecting an establishment of religion."

The court, in enjoining the Illinois school board from holding classes in religious instruction taught by teachers selected and provided by the churches as a part of the public school curriculum, insisted that no breach must be permitted in "the wall of separation between church and state" erected by the Founding Fathers of the republic. The far-reaching implications of this historic decision will unfold with the years. Already, however, it has thrown a legal roadblock across the path of the sectarians who reject separation of church and state as a political shibboleth and a dogmatic error.

VI

This brings us to consideration of what the dying year has witnessed in the life of the Christian churches. By them, 1948 will be long remembered as the year of Amsterdam. In that Dutch city, in an ecumenical convocation attended by delegates from 135 denominations in 44 nations, the World Council of Churches was born. Every major branch of Christendom, save the Roman, was represented, and so strong was the ecumenical pull on the loyalties of individual Christians that the papacy was forced to issue a special prohibition against attendance by members of that church.

What the World Council may ultimately mean to the Christian evangel cannot as yet be even dimly foreseen. But it does already, by the fact of its existence, lift an inescapable rebuke and challenge to the divisions among Christian bodies. Likewise it testifies to a stricken world that, in a day of global disintegration, the Christian faith retains its power to integrate sin-cursed humanity at the foot of the cross of Jesus Christ.

In the United States the year has witnessed further advances toward the union of Christians. Most important, in point of numbers involved, was the vote in the Evangelical and Reformed Church and the Congregational Christian Churches to proceed with their union, though some confusion remains as to when and in what manner that union will be consummated. Increasingly, however, the call for an end to division was being sounded in most of the major communions; the great mass meetings in which E. Stanley Jones preached his federal union crusade in some sixty cities added immensely to the growth of this demand.

The missionary movement has had a hard year. There are still orphaned missions, and in such war-devastated lands as Japan, Korea, Malaya and Indonesia nothing approaching rebuilding of the mission enterprise to its prewar proportions has as yet been possible. As the year closed, it looked as though further disruption of the enterprise in China was to be expected. Nevertheless, the world's need for the Christian evangel was never more plain or more desperate. In the midst of perplexities, therefore, came new fervor for the missionary task.

VII

Among the year's developments in church life which may have beneficial long-range effects there should be mention of the rapid growth of interest in lay leadership in western Europe, the sharp division in South Africa on the race issue between the dominant Dutch Reformed Church and the evangelical communions, the progress toward unification of interdenominational agencies in the United States, and the completion of the first year of union in the Church of South India—even though the Lambeth conference drew back from confirming the righteousness of that union.

Tendencies giving cause for foreboding were to be seen in the easy accommodation of Eastern Orthodox branches to the totalitarian political controls of eastern Europe, the clinging to state establishment and special privileges by many churches in western Europe, and the failure of church pronouncements on life-or-death issues confronting contemporary man—use of the atomic bomb and the possibility of a just war—to go beyond the moral concepts of states. No clearer evidence of the church's failure at this vital point could have been asked than the declaration on atomic warfare adopted by the Anglican Church as the year was closing. Stripped of ecclesiastical verbiage, what it said was that the atomic bomb should not be used except under conditions in which one's own nation might want to use it.

'They Hopped in the Lord'

EDITOR THE CHRISTIAN CENTURY:

SIR: The choir had just sung a beautiful thing by Bach, and done it well. In my appreciation I looked down at the order of service to find the exact name of the selection. It was music set to words of the Psalms and entitled, "They Hoped in the Lord." But the printer had made an improvement on Bach. He had revised the spelling and there it was: "They Hopped in the Lord." In printers' language I said, "*Stet.*" There have been many of the faithful who have hopped in the Lord.

With their much rushing to and fro many ministers could qualify for the Order of Holy Grasshoppers. They hop. They do not interpret with any narrow literalness the words of the Old Testament, "The Lord taketh no pleasure in the legs of a man." They are convinced that the Lord must take a great deal of pleasure in the legs of a man running to get the 4:20 train to Chicago, Nashville, San Antonio or way stations. They are always abounding in the work of the Lord.

A friend of mine served recently in a church conference in which the main (shall we say the *only?*) excitement was the election of bishops. The conference was to conclude with a service for the consecration of new bishops. My friend's little daughter, aged eight, announced that she was going with her father to "see the new bishops concentrated." Maybe she had something there. There are times when concentration *is* consecration.

One of our periodicals which circulates by the million had an article some time ago entitled, "The Non-Stop Parson." I did not see the article, but I imagine it must have been a well merited tribute to a devoted and very busy minister who would never be caught in slow motion and to whom "home, sweet home" means Lower 7, Car 291.

It might be a good idea for a parson to stop once in a while. Jesus frequently stopped. There were two kinds of occasions when he stopped. There was the sort about which he said to his disciples, "Come ye apart and rest a while." And there were other occasions when he stopped in front of a person in need, a blind man, for instance, and paid him the ultimate tribute that can be paid to any person—to stand at attention before him, even when it means stopping.

Christopher Morley's words bob up here:

> Quiet is what we need. By telephone,
> The press, the mail, the doorbell, radio,
> AP or NAM or CIO,
> We're micro-organized and overgrown
> With everybody's business but our own; . . .
>
> Before the world comes open at the seams
> Invest some private enterprise in dreams.
> In unimpassioned silence we might find
> (If ever) what the Author had in mind.

That is all for now. I have to run to catch the 4:20.

Breathlessly yours,

SIMEON STYLITES.

VERSE

Power

SO SHORT their sessions in life's afterview—
Hitler and Genghis Khan and Bonaparte!
For what did they gouge out a planet's heart,
And make of gore their faith and revenue?
Their days how flame-shot, but their years how few!
Triumphs no more than one red-flickering dart
That left a blur, a smudge upon the chart
Of ages, then like comet-fire withdrew!
So short their sessions! Though beholding eyes
Saw them as cyclone, avalanche and flood,
Yet to a watcher from star-littered skies
Their trails were but a meteor splash of blood;
Within time's thousand-centuried surmise,
One rose-leaf mildewed, one worm-blackened bud.

STANTON A. COBLENTZ.

Prayer

TAKE from the earth its tragic hunger, Lord,
And to the barren, crystalled stalk concede
This terraced wind-sweep and the wingéd hoard
Of empty throats. This dearth cannot impede
The vibrant, living green regenerate
Within the root. Where now a deepened blight
Conceals the restless, molten surge of hate,
Direct a quiet miracle of Light.

Take from the heart its tragic hunger, Lord,
And with discerning grace avow thy gift
Of leaven to the slow, unkerneled wheat;
Confirm within this hour thy sacred Word;
Redeem thy parenthood, and we uplift
The hollow, famished cup of Love, replete!

HAZEL J. FOWLER.

Relic

THIS dead-end street, down which great love is shunted—
A hair, a harp, a button or a bone—
Bends back the flinging face perversely stunted:
For fish a serpent, for fresh bread a stone.

Shortsightedness sees but the near-at-hand,
Reckons no river flows beyond the road,
Wars for a rag and does not understand
The tomb is emptied of its living load.

EDITH LOVEJOY PIERCE.

A National Religious Daily?

By Roland E. Wolseley

FROM TIME to time church bodies urge the establishment of a daily religious newspaper. Now and then a layman will propose the launching of a great Protestant or Catholic daily. Generally the people who put forward this idea hope to supply a corrective for the sins of the regular press. They believe that the kind of paper they visualize would demonstrate to the journalistic profession that acres of comic strips, charm columns and crime stories are not essential to the success of a 20th century newspaper.

This idea, for example, was advanced in 1940 by Theodore F. MacManus, who proposed to the convention of the Catholic Press Association that all the diocesan publications be merged into one big national Sunday paper. The merged publication was to have foreign correspondents, the reports of the major wire services, and room for the right kind of comics and for society, sports and other types of general news. MacManus conceived it is as "a national newspaper edited as Catholic newspapers ought to be edited." Nothing came of the proposal.

The Methodists, the 'Monitor,' and Dr. Sheldon

In the same year Bishop G. Bromley Oxnam told the Methodists that "for the present a national newspaper appears to be a colossal and unwise undertaking." Writing in the *Christian Advocate* of February 1, 1940, he asked for a group of six papers, one for each of his church's jurisdictions. However, he reported that "there is a demand for a national Methodist paper." Neither the national paper nor the jurisdictional papers materialized.

The most famous experiment in the way of a great religious paper is, of course, the *Christian Science Monitor*. This daily, however, is presented not as a religious publication or denominational journal, but as a superior secular paper sponsored by a religious body. A memorable incident in this phase of journalism is Charles M. Sheldon's week of editorship of the *Topeka* (Kan.) *Daily Capital*. He edited the paper as he thought Jesus would have done it had he been bodily on the scene in March 1900. During that week, the Topeka paper reported at the time of Dr. Sheldon's death three years ago, "the circulation of the *Capital* soared to astronomical heights," and to this day "people write from everywhere on the globe asking for copies."

Church people who occasionally examine their regular papers to see how well they stand the test of religious sincerity seem to be searching for a paper that measures up to the ideal advanced by Mr. MacManus, Bishop Oxnam and Dr. Sheldon. Thus a churchwoman, Dorothy Rickard, took a look at a small daily in Pennsylvania and concluded that it proves that "Methodism is workable seven days a week in business."

Miss Rickard, writing in a recent issue of the *Christian Advocate*, did not say that the *Philipsburg* (Pa.) *Daily Journal* is edited exactly as Jesus might edit it. But she did make quite clear that Methodism involves high ideals and that this paper lives up to them. The *Daily Journal* may indeed be a remarkable paper. However, we must judge it by the picture drawn by its biographer. What are its characteristics, as pointed out by Miss Rickard?

A Religious Test of Good Journalism?

It refuses to print crime news. It allots "at least 10 per cent of the news matter printed each week" to church news. It does not use advertisements, pictures and reading matter "that might be harmful to our young readers." (This means that "no beer or liquor advertisements have ever appeared . . . nor have advertisements of Sunday sports or other forms of Sunday entertainment ever been allowed." Pictures of celebrities shown drinking are not published. And "the sports editor has strict orders not to write up any Sunday baseball or football games for the Monday columns.") It reports few court cases. ("About once every five years a case comes up . . . of such intense local interest it cannot be ignored.")

Are these the principal policies to which other editors must adhere if their newspapers are to be as good as the Philipsburg daily? Evidently so, since no other positions or viewpoints are mentioned. Are these standards a religious test of good journalism? Might the *Daily Journal* be a model for a "great Protestant daily" or a "national religious newspaper"?

The Philipsburg formula outlines a relatively easy means to journalistic grace. Most of the 11,000 daily and weekly newspapers of the United States could follow it without much trouble. Some, of course, if deprived of certain types of advertising, might collapse quickly. But virtually all could prove in a short time that religion, Methodist or any other type, is workable seven days a week in business and make themselves model newspapers if all they need do is to imitate the Pennsylvania paper's policies. The fact is, however, that these policies are practically no test at all and certainly offer no pattern for a church-sponsored national newspaper.

Fighting Evil on All Levels

What standards might more nearly determine the religious earnestness of American editors and publishers? The answer can best be arrived at by asking certain questions.

Does the paper, through its editorials, fight the forces of evil in the local community? Does it expose political chicanery, police dishonesty and inefficiency, and other forms of community mismanagement if they exist in its territory? Or does it wink at violations of the law committed by the "best" people? Is it silent about all but the most trivial issues?

Does the paper print not only news about the town's or city's churches but also fair-minded news about the local cooperative, Socialist or other minority party meetings, labor rallies and other neglected or unpopular activities? Does it go out of its way to see that minority groups are given the chance to reply to editorial charges, so that readers will know that there are dissatisfied or rebellious people in the community and the reasons for their rebelliousness?

Does it print enough crime news and court reports to serve as a thorough record of community criminal action, so that possible victims are warned and criminals are put under the spotlight of publicity?

Does it seek to apply Christian principles by attacking and exposing racial discrimination, misrepresentation of individuals by name-callers and gossips, vigilante groups that take the law into their own hands, and religious bigots?

What Is the 'Best' Newspaper?

Naturally there are other tests, but these are a sample of what Miss Rickard seems to have overlooked, if it is granted that such standards have anything to do with religion. That the tenets of any church demand more than refusing to print crime news, allowing generous space for church news, ignoring Sunday sports, and turning down liquor and certain other kinds of advertising is clear from an examination of basic church laws and the actions of church governing bodies. In the case of the Methodists, the *Discipline* and the work of the 1948 General Conference in Boston show that Philipsburg is hardly doing enough. Miss Rickard either did not use a broad definition of the tenets of her church or her article was cut. The tests listed above, it would seem, are far more penetrating and important than strict orders to the sports editor "not to write up any Sunday baseball or football games."

Of course it may be that the Philipsburg daily stands up very well under our tests. If so, it is indeed a superior newspaper, and more nearly a product of religious idealism than any other now being published. There is no American newspaper, church-sponsored or otherwise, so full of virtue as to meet the tests set forth here. There may never be. But there certainly could be a greater approximation to the perfect than now exists.

Journalists or teachers of journalism frequently are asked to name the five or ten "best" newspapers in the country. There is no such thing, of course, as a "best" newspaper any more than there is a "best" church or a "best" book or a "best" university. Best for what? Scrimmage University may be best for football teams and Notabene University best for its journalism department. But Reredos University may have a very fine theological school while the dental school at Molar College may be tops. Thus with newspapers. Most tabulations of the "ten best" include the *New York Times*, the *New York Herald Tribune*, the *St. Louis Post-Dispatch*, the *Louisville Courier-Journal*, the *Christian Science Monitor*. If George Seldes compiles the list he omits all these, and if Roy Roberts compiles it he includes all these. Seldes believes that the entire press is corrupt and says so in his books, whereas Roberts, head of the *Kansas City Star* and a champion of the newspapers, sees the press as a great and noble institution.

But perhaps neither is right. The *Monitor* does little with local news whereas the *Post-Dispatch* is known for its exposés of local corruption. The *Times*' foreign service is magnificent and far to be preferred to the overseas coverage of the *Courier-Journal*, but the Louisville paper's editorials stir the brain with their vigor instead of dulling it with wordiness.

The Myth of a 'Truly Religious Paper'

None of these prominent papers, excellent as they are in many ways, could qualify as evidence that religious principles in general are workable journalistically, and none could prove that it adheres closely to the tenets of any church. If any denomination owned any one of them it would not be advancing the cause of religion much more than the *Philipsburg Daily Journal* is doing. None of them is a truly religious paper. In short, a "truly religious paper" is a myth.

To be sure, the *Christian Science Monitor* is sponsored by a church. But outstanding as that publication has become throughout the world, it falls short not only of Methodist but also of Christian Scientist tenets. Not so far short as the average paper—say a *Pulcipher* (Neb.) *News-Gazette* or a *Middleage* (Ohio) *Journal-Union*—but still short. The *Monitor* has numerous blind spots, such as its refusal to print most disaster news and its attitude on narcotics and even on psychology. Presumably the *Monitor's* editors are, theoretically at least, as zealous for fairness in the treatment of human beings as is demanded by the tenets of the church that owns the paper. Yet the *Monitor* is hardly known as a crusading daily, as a paper in which the unwashed, the underprivileged, the unpopular and the other standard minorities can find a generous and encouraging outlet for their political and economic views. It is a decent and clean paper, but it also is a smug and contented paper.

No Credit Without Cash

The reason why the religious principles of Methodism, Roman Catholicism, Christian Science or any other church body will never be proved workable through a newspaper can be understood from the *Monitor's* experience. That paper must either please enough readers to remain solvent or make do with the funds that the Mother Church, as its underwriter, is willing to furnish. Americans and Britons, who are the principal readers of the *Monitor*, never have responded to the relatively high quality of its content in sufficient numbers to prove that a "good" newspaper is a paying proposition. And there is some reasonable doubt that the *Monitor* is the ideal "good" newspaper.

Most newspaper readers still want lots of comics, crime and charm. Not only must the human beings who run newspapers observe closely the interests of the human beings who do the buying and thereby support the press; they also inevitably suffer from their own tendencies as human beings. Newspapers are the work of people, not entirely of machines. A newspaper is not produced as unchangeably as chewing gum, with the same size and stretchability day after day. Two issues,

even two editions, are never quite the same. A newspaper is very much the product of human judgment, subject to the pull of human prejudice. Men decide what shall go into its columns. Men decide what news shall be emphasized. Men decide what point of view the editorials shall take. And men are men.

When human behavior has become ideal and human thought transcendent, newspapers may serve as examples of workable religion. Until then they can only approximate the ultimate. And since the ideal society is free of war, prejudice, unemployment and faulty educational methods, no Christian or any other citizen can be satisfied by a newspaper of today. No Christian should go out of his way to compliment a paper whose claim to perfection, even in the limited form of "workable Methodism," is based on little more than that it refuses certain kinds of advertising and plays down crime news.

When the day arrives that the public will support a "great Protestant daily" such a daily will not be needed. Until it can be assured of support, launching such a paper will be merely another adventure in subsidized journalism, like that of the Christian Scientists with their general paper and the average church with its denominational weeklies. To succeed in our economy a "great Protestant daily" would have to imitate and excel the standard papers. Otherwise it would be as superficial religiously as Miss Rickard's Pennsylvania daily evidently is, or as ineffectual as the bulk of the denominational press. By and large, church people are bored with their papers and the unchurched are not reached by them.

Instead of indulging in dreams about a "great religious daily," church bodies and imaginative laymen would do better to study the possibilities in television, greater use of FM radio and more showings of motion pictures. They might consider what service the church can offer in guiding its members in the secular use of these media. While there is yet time, the church might help to save television from becoming as completely dependent on commercialization as are press and radio. This is not to suggest that "great religious television" be substituted for a "great religious daily"; it is rather to urge the churches to see what can be done to keep television broadcasting independent of commercial ownership and therefore free to offer material of a sort that the public ordinarily does not receive from press and radio. At the same time they might check on their own programs to see whether they are preparing the church public to respond to "good" television.

Britain's Prospects—1949

By Cecil Northcott

I DROVE through the wide, flat lands of eastern England recently and found farmers carrying sugar beets, millions of roots looking like parsnips. Trucks and carts were moving the vast heaps at the road's edge to the factory where an endless pipeline washed and sliced the beets and stewed them into a brew in gigantic vats. A thick, syrupy substance poured out at the other end of the pipeline, and after whirling about in centrifugal evaporators appeared as sugar crystals and dropped into hundredweight bags which passed down the belt at the rate of four a minute.

Four million tons of sugar beets will become 500,000 tons of sugar this winter in Britain—just about enough to supply the domestic ration for every person in these islands. Sugar extracted from the soil of Britain! And, most heady miracle of all, $72 million a year saved in foreign exchange!

The sugar beet industry might well be taken as a symbol of the drive for recovery which will launch into the first year of Britain's four-year plan in 1949. Of course sugar beets are not coal, automobiles or machinery. They are not exported. But in the comprehensive plan that governs Britain's life sugar beets help to fill a bit of the yawning gap between what we sell and what we must buy to keep alive. Beet sugar frees the ships, reduces imports and saves the precious dollars. If only we could produce mutton, beef and wheat as we can sugar beets, Britain would quickly be out of the red.

The gap between our exports and imports remains at £29 million. It is narrowing and the prospects for 1949 are that it will narrow still more. But will it continue to diminish, and close up by 1953, so that we can manage without Marshall plan aid thereafter? The four-year plan presented to the overhead Marshall plan committee in Paris is, many think, unduly optimistic because it assumes that Britain's account with the rest of the world will show a credit balance of £100 million in 1953. This estimate rests on far too many imponderables, experts say. For instance, will coal production—the vital figure—reach the desired 253 million tons a year by that time? Well, 1949 will go some way toward answering that. It will begin with a new high record (November 1948) for steel production representing an annual output of 15,756,000 tons, which beats the target figure by nearly a million tons.

Something over three shillings in every pound is being injected into our economy through Marshall plan aid. So there is no room for complacency in 1949. We are on the way out of our troubles but the end is not yet. The planned austerity we live in must go on for the next four years, with rationing, licenses, permits and all the paraphernalia of a controlled economy in full swing. There will be a few modifications. We now have no bread rationing and no rationing of footwear and jams. Certain articles of clothing may go off the coupon system during the coming year, and as the gen-

eral election of 1950 draws nearer the government will doubtless do its best to make the housewife happy. Her vote is a powerful one and can be affected by an ounce more or an ounce less of bacon or cheese.

Is all this being achieved at the expense of the other west European nations which are within the orbit of the Marshall plan? France appears to think that the British plan has been drawn up in utter disregard of the Continent and that Britain, far from helping her neighbors, is making their plight worse. This opinion is based on a prewar view of Britain, which was Europe's mightiest customer for luxury goods and could afford to buy $600 million worth of European goods more than she exported to the Continent. Such transactions were made possible by the earnings of Britain's overseas trade and by her income from foreign investments, which disappeared during the fight against Hitler. It is hard for the Continent to realize that Britain is permanently poorer. The legend of the rich Englishman dies hard.

Europe, and particularly France, will have to learn to get sterling by exporting not directly to Britain but to other areas where Britain has a trading deficit—in the Middle East and South America. The commonwealth is also a fruitful ground for pushing French champagne, silks, perfumes and similar luxury items. For the time being Britain's austere standards will not permit her to buy articles of this kind. What she wants is the more essential goods such as machine tools and factory equipment.

Living Up to a Pledge

Britain's whole attitude rises out of the pledge that she, like other European countries, gave to Secretary Marshall that by 1952-53 she would be paying her way. The obligation to achieve solvency takes precedence over every other. It is basic in the strategy of our national and international economy, and all the strength of British skill and will is going into the effort to meet it. The cost to the ordinary citizen is deep and dear. The way out is hard. But Britain will see it through.

As for politics, 1949 will show how delicately balanced the situation is. For all its enormous parliamentary majority, Labor is in the saddle on a minority popular vote, and a loss of eighty seats at the general election would put it out of power. On the showing of the by-elections, Labor's popular vote may fall to about 10,500,000, and the Conservatives' rise to 12 million. But after what happened in the American presidential election nobody is in the mood to prophesy except to make the one sure prediction that by-elections are no certain guide to what will happen at the general election.

Labor will fight on its record as a government which, in its nationalization schemes, housing program, food economy, general planning and foreign policy, has come pretty near to the pattern it proclaimed. There is at the moment a swing away from Labor, especially among the middle classes, which gave the party a lot of votes in 1945. But will those votes go to Mr. Churchill's party? So far the Conservatives have not come out with any attractive program. Nor have they lived down the suspicion engendered by the Munich-Chamberlain era in foreign affairs. They have smartened up their electioneering machine, taken a good many leaves out of Labor's campaign book, and in general put on a "new look" outfit. Will the new Conservatism win the allegiance of a new generation and offer both a flag and a fire to sweep Britain? The summer of 1950 will give the answer.

Is the Welfare State Here to Stay?

In many ways, however, the basic facts of British politics are no longer a matter of party politics. Both main parties are committed to use the state as a great organ of social welfare providing security for the individual and insuring full employment. Both preach the gospel that industry must furnish jobs rather than create wealth. The welfare state as it is now operating in Britain is not the creation of socialism alone. Conservatives, including Mr. Churchill himself, have been and are among its most ardent prophets. The fundamental political question is whether these ideas are to be carried further in the next decade or two, or whether there is to be a halt, in order, as the London *Economist* words it, "to put the emphasis on efficiency rather than on security, on acquisition rather than on equality, on economy rather than on expenditure, on capital rather than on luxury, on the standard of production rather than on the standard of living." Neither party will state the choices so objectively, but the next election will help to decide the issue.

By the end of 1949 we shall be on the eve of the second half of the 20th century, and all the wise men who remember what was happening in 1900 will be trumpeting from the housetops. There will be an avalanche of technicolored verbiage which Christians will be wise not to augment. In Britain these have been fifty years of retreat for organized religion. We have not yet reached the line where the church begins to fight back, to invade the secular citadels and claim the kingdoms of this world. We still wait for the kindling fire to pass through the ranks.

The Church Keeps Faith

Meanwhile there is a great deal of unexampled faithfulness within the church itself. Some observers discern a return to religion on the part of the postwar generation. Undoubtedly Sunday schools and junior churches are filling up again, particularly with those in the lower age groups, and many churches are badly in need of fresh and efficient staffs to cope with the numbers.

During 1949 many more blitzed and bombed church buildings will be back in operating condition. In badly battered places, such as Plymouth, there is some comprehensive church planning which is full of hope. It is astonishing what $16,000 will do when spent on a simple prefabricated building with plain but satisfying furnishings. That is the sort of sanctuary, patterned to our planned austerity, that is now rising in many parts of Britain.

One more all-out attack on London is to be made in 1949 by the Anglican Church. The Bishop of London

is leading his diocese in what he calls "church evangelism"—the body of the faithful doing the job of witnessing in their parishes without the aid of imported speakers or fancy methods. The idea, no doubt, is to stir the churches as much as to win the outsider. In any case these tactics seem far sounder than the "special mission" or the "commando raid" type of evangelism.

What are the prospects for church union in Britain? The talks between the Church of England and the Free Churches are still in process. It is to be hoped that the Amsterdam experience will infuse new life into them. The Presbyterians and Congregationalists also are still carrying on their discussions and 1949 may see them coming to a decision. But it would be misleading to report that there is any enthusiasm for union among the churches. Keeping church machinery going uses up so much power in men, women and wealth that little is left for more significant developments.

This fact, many fear, may militate against the growth of the ecumenical movement in British churches, now that that movement must begin to capture the vision and interest of the rank and file as well as of the leaders. Where Amsterdam and all that it means is explained, however, there is a lively response. To channel that response into fruitful action will be one of the tasks of the churches in 1949.

BOOKS

He Liked Preachers

LINCOLN AND THE PREACHERS. *By Edgar DeWitt Jones. Harper & Brothers, $2.50.*

LINCOLN'S religion is a subject of perennial interest. It has been a field for much research, and for many extreme statements, both positive and negative, which research does not sustain. Whole books have been written about it. Dr. Jones, a lifelong student of Lincoln lore and the owner of a splendid collection of Lincolniana, would be competent to add another to the list if he thought it were needed. Here, however, he assigns himself a smaller task, but a more useful one, since he focuses his attention upon a specific portion of that field which, it seems, has been hitherto neglected. The main intention of this book is to present the record of Lincoln's specific relations with certain specific preachers—in fact, all of them that he had any close contact with. These facts are interesting in themselves, and they help to answer the larger question.

Perhaps the most striking chapter is the one entitled, "The Reverend Benjamin H. Smith." Here the author rescues from the oblivion of an obscure record an episode which, so far as I know, has escaped the notice of all previous Lincoln scholars. Its authenticity, which appears to be well established by the documents, seems to be further confirmed by Dr. Jones' personal connection with the subject of the chapter. It was in response to Smith's preaching that Jones joined the church. In brief, the story is of an occasion on which Smith preached a full-length sermon with Lincoln as his only auditor. It was not in a church, but in Lincoln's law office at Springfield, and the sermon was preached at Lincoln's request. Smith was a Disciple preacher who was at that time president of a "ladies seminary" at Bloomington and later was president of Christian University (now Culver-Stockton College) at Canton, Missouri. Perhaps this true but forgotten story was the seed from which grew the legend—rejected as fictitious by all serious Lincolnians, including Dr. Jones—that Lincoln was privately baptized by a Disciple minister. The text of Smith's own statement is given in full. He testifies that, at the end of his sermon, Lincoln said: "Elder, that is all very plain. I like that. It is sensible." And he closes by quoting Lincoln as saying, quite characteristically: "The preachers have preached and talked this 'miraculous conversion' and such other, to me, very absurd theories of religion, and given such contradictory explanations of the Bible, that I have honestly at times doubted the whole thing." But doubt of what he regarded as the essentials of Christianity was not his permanent position.

Many pioneer preachers of early Illinois and Indiana are introduced. Lincoln was on terms of close friendship with several of them. They were of various denominations. James Smith of Springfield, Peter Cartwright, Phineas D. Gurley of Washington, D.C., Bishop Matthew Simpson, Archbishop Hughes of New York and Robert J. Breckinridge of Kentucky are treated at length, and Henry Ward Beecher has a chapter by himself. Other chapters assemble statements which indicate what the churches and the synagogues thought of Lincoln. There is a little collection of "Lincoln's preacher stories," and a description of Lincoln's five appearances in stained glass in American churches (of five different denominations). A useful appendix gives a who's who of preachers in the Lincoln story. In two chapters the author escapes from the limits of his specific theme and presents his own well balanced and careful summary of Lincoln's religion.

W. E. GARRISON.

Books in Brief

ONE-ACT PLAYS OF SPIRITUAL POWER. *Selected and edited by Fred Eastman. Walter H. Baker Co.* Ten short plays by real playwrights (Thornton Wilder, Percival Wilde and Fred Eastman are three of them), simple enough to be presented without too much difficulty by amateurs and with religious and ethical meaning that makes them worth presenting. The first, and perhaps the hardest to stage, by nuclear physicist Louis N. Ridenour, depicts future preparations for atomic war and shows how the technical experts in "defense and counterattack" outsmart themselves and accidentally precipitate such a war. "He Came Seeing," an otherwise excellent play dealing with the "man born blind" whom Jesus healed, is somewhat marred by the fact that the author does not understand the Jewish tithing system, which is played up in unfavorable contrast with the Master's teaching. Jews did not tithe what they bought; they tithed what they raised. This seems a small criticism, but Christian writers need to be more careful than they usually are in their representation of Jewish morals and religion in the time of Christ. These are ten good plays which ought to be in the hands of church drama groups.

LIBERAL'S PROGRESS. *By Gerald W. Johnson. Coward-McCann, $3.50.* The life story of Edward A. Filene of Boston and his development from "shopkeeper to social statesman" is a Horatio Alger success story that did not

stop when its hero rose to riches and respectability. With a high sense of social responsibility and a mind amazingly fertile in producing ideas, Filene started an immense number of things that he did not finish. So, for that matter, does almost every inventor and so do many of the greatest research men. Filene was satisfied to be an innovator, leaving others to carry the projects to completion. His record, skillfully told by an experienced biographer, is a stirring example of a practical man's social idealism in citizenship, industry and internationalism.

THE REIGN OF QUEEN VICTORIA. *By Hector Bolitho. Macmillan, $5.00.* The New Zealander, Hector Bolitho, long ago made himself a secure place as at once a reliable and a readable historian of the Victorian era. His biography of Prince Albert and his work on the relations between Victoria and her son who had to wait so long to become Edward VII were his best known contributions in this field. Much new material has become available since those books were written—especially correspondence between Queen Victoria and the German branch of her family. Making diligent use of the new data, as well as of the material in his earlier books, Mr. Bolitho now gives a complete, well balanced and probably, so far as he is concerned, definitive history of Queen Victoria's long reign.

THE AUTHORIZED DAILY PRAYER BOOK. *First American Revised Edition, Hebrew and English. Commentary, introductions and notes by Joseph H. Hertz. Bloch Pub. Co., $5.00.* The text is that authorized by the United Hebrew Congregations of the British Empire. The pointed Hebrew and the English translation are on facing pages, with the addition of copious notes in English. The value of the book for Jews is obvious. For Christians there is no better collection of source materials for post-biblical Judaism as a religion, and a great part of it should be acceptable as a devotional guide. Much of the Hebrew liturgy is almost as old as the institution of the synagogue. The first collection which constituted a prayer book dates from the ninth century, and Moses Maimonides made one in the twelfth. Jewish liturgical tradition divided into two streams: the Babylonian which, via Spain, became the Sephardi rite; and the Palestinian which, in central Europe, gave rise to the Ashkenazi rite, the Polish branch of which is dominant in English-speaking countries. The *Siddur* (prayer book) was first printed in 1490. Scholarly editions where published in the 19th century. The one of 1890, sanctioned by Chief Rabbi Nathan Adler, has been often reprinted. After 1915 it was enlarged by the editor and commentator of the present edition who, until his death when the work was almost completed, was chief rabbi of Great Britain.

THE QUEST OF THE HISTORICAL JESUS. *By Albert Schweitzer. A new printing. Macmillan, $5.00.* The first German edition was published in 1906, the first English translation in 1910. The greater part of this early work by Schweitzer is a history and a critique of 18th and 19th century efforts either to prove that Jesus never existed or to recover a "historical Jesus" consistent with a liberal theology—i.e., a moral teacher whose personality and ideas would fit into our own times. Both efforts, the author says, have failed. He holds that the eschatological emphasis is historically inseparable both from Jesus and from the early church.

JIM REED, "SENATORIAL IMMORTAL," A BIOGRAPHY. *By Lee Meriwether. William Blanford, 5217 Washington Ave., St. Louis, Mo., $3.00.* Senator Reed of Missouri was a colorful figure in national politics for a great many years. His present biographer, Lee Meriwether of St. Louis, not only was his intimate friend but was himself an insider in relation to many of the episodes which he relates. This will not win any Pulitzer prize for biography, but it is full of interesting, and sometimes important, angle-shots at the history of the past forty years—including, for example, the story of the Democratic revolt against Roosevelt.

W.E.G.

CORRESPONDENCE

Phenomenon of the 'Red Dean'

SIR: We had a visitor in Seattle this week in the person of the dean of Canterbury. About 4,000 people greeted him in the civic auditorium. As an Episcopalian layman I wanted to hear my fellow churchman, and I was also anxious to size up the audience. I imagined that I could spot the avowed Communists, the pink intellectuals, the Christian and the perplexed working man.

The dean's address was divided into three parts: a fervent appeal for peace: a summing up of the state of the Soviet Union as regards spiritual, cultural, educational and health conditions: and an intriguing challenge to Christian and Communist alike to fully adopt the Christian way of life. He implied that we might be the son who said, "Father, I will," but did not, and Russia might be likened to the son who said, "Father, I will not," but did. He insisted that the test of the judgment for all would be: "I was a stranger and ye took me not in, hungered and ye gave me no meat, thirsty and ye gave me no drink, naked and ye clothed me not, in prison and ye visited me not."

Now the phenomenon seems to me to be this: Among the audience were, no doubt, the avowed Communists of the community and the intellectuals and liberals, and their philosophy was being likened to the philosophy of the Kingdom and they were being challenged into further action by the words of Jesus himself. It would be interesting to know the individual reaction to the dean's presentation of the needs for the moment.

Is it possible that the notorious Russians are to have some part in the plans for bringing in the Kingdom? Is it possible that if we and they yielded some of our stratified thinking the coming in of the Kingdom might be hastened? Or have St. Matthew and the dean overemphasized the import of the social gospel? In any event the "Red" dean has some of us thinking.

Seattle, Wash. W. G. RADFORD.

Crystal Ball Again?

SIR: After reading your attempt at using the crystal ball, as shown in your editorial "Europe's Forgotten Man" (December 8), I couldn't help but recall the other recent time you tried the same thing. Remember your confession after the recent presidential election? Remember how you confessed that you were compelled to join the Awful Order of the Red-face the day after the election?

Now the Century repeats, believe it or not. The quarter-backing in politics as it affects western Europe seems to be no better than the same thing was on the western side of the Atlantic. Look at the headlines we have just been reading: "84.7 Pct. of Berlin Voters Cast Ballots Despite Red Threat to Inflict Reprisals." And this happened 100 miles *behind* Russia's iron curtain. And then the result, as you well know by now, was an overwhelming vote in favor of American policy . . . "while we are feared as the makers—as much as the Russians—of a new war" (Christian Century, p. 1327). If this sort of action is the result of the imagined "suspicion of the common man in western Europe," as the Century imagines while comfortably seated in an easychair in the Windy City, then let's have much more of the same thing in Europe.

Only, please, stop trying to make believe that the Century is on fire in its guessing abilities when nothing more is happening than a series of red faces in the light of the facts of current history.

Third Church, Evangelical United Brethren, Philadelphia, Pa. R. G. UHRICH.

How Defeat the Proposed Alliance?

SIR: Your editorial, "Europe's Forgotten Man," in The Christian Century of December 8 coincides with views I have long held, but the problem is how to speak to the nation generally in a way to bring the evils of the North Atlantic Defense Alliance to their acute attention.

If someone with a national voice, like Dewey, Taft or Vandenberg, could be induced to speak out against this evil plan openly and forcefully, I believe the country would listen, their speeches would gain wide publicity, and converts in opposition to the plan would be multitudinous and exert strong pressure on Congress to defeat the alliance. Could your paper send out such men to oppose openly this fateful alliance?

New York, N. Y. W. L. HART.

Help for Simeon Stylites

SIR: With great pleasure I read Simeon Stylites' recent request for additions to his soporific bedside library, condensed to capsule size—and here perhaps is your answer.

Six years ago I tried to read a book which had me utterly baffled. From its very first page I was unable to gain the faintest idea as to what the author was saying or trying to say. However, I persisted in the reading, intermittently, feeling sure that no man would write a book unless he had something to say, and no publisher would print the book unless he had said it. Possibly my difficulty was that of the Ethiopian, but I had no itinerant evangelist to ask me, "Do you understand what you are reading?" to which I would have replied, "Why, how can I, unless someone explains it to me" (Weymouth). So, more or less regretfully, I laid the volume aside after manfully wading through about one-fourth of it.

My very tentative conclusion was that the author was attempting to show that in reality Christianity is another version of Hindu mysticism, but that must be wrong. What book am I talking about? Have you ever heard of Heard's *The Code of Christ*? That was it. It might wake others up, but not me.

Champaign-Urbana Baptist Association, Champaign, Ill. C. B. HILTON, Clerk-Treasurer.

Lutherans Care for Their Own

SIR: The statement in your issue of December 1, relative to the need for continued support of the orphaned missions, is important and timely. We of the National Lutheran Council hope that your readers will redouble their efforts to support the International Missionary Council in this work of vital and strategic significance. Every one of the churches is pleading for further advance in foreign missions, but to do so while simultaneously permitting a large section of established missionary operations to disintegrate and perish for lack of support is plain folly.

Your statement, however, contains implications which are somewhat inaccurate. Letters from contributors to Lutheran World Action request clarification and lead me to suggest that you put the record straight.

The sum of $6,000,000 spent in behalf of orphaned missions up to the present time was not all administered by the International Missionary Council. About half of it was raised and sent directly by the United States committee of the Lutheran World Federation, the "alter ego" of the National Lutheran Council. We have had cordial working agreements with the I. M. C. ever since 1939, at which time it was decided that the National Lutheran Council would support all the Lutheran orphaned missions and the I.M.C. would look after the non-Lutheran orphaned missions. The first group included the fields supported by the societies of the churches of Norway, Denmark and Finland and those of most of the German societies. Both groups have supported fields belonging to German societies, which include supporters from Lutheran, Reformed and Union churches. Lutheran World Action funds raised for orphaned missions reached a total of $4,000,000 at the beginning of the current month.

The $280,000 requested by the I. M. C. each year for the next four years is to care only for the non-Lutheran orphaned missions. The National Lutheran Council is budgeting for 1949 the sum of $750,000 for the care and support of the Lutheran orphaned missions quite apart from the program of the I. M. C.

Let me repeat: we hope that readers of The Christian Century will loyally support the efforts of the I.M.C. The above facts are given with the intent of placing the total matter in a more accurate perspective.

National Lutheran Council, New York, N. Y. PAUL C. EMPIE, Executive Director.

Unity from the Outside?

SIR: I have been deeply and hopefully interested in the stimulating series of articles on church union by Joseph R. Walker. His realistic appraisal of the situation is a splendid preliminary statement, but there are other vital phases of the problem of Christian unity which, it seems to me, demand immediate consideration.

The concept of a loose federal union of churches—what Mr. Walker calls "alliances at the top"—no doubt has considerable merit provided its limitations and shortcomings are clearly recognized. We are only whistling in the dark if we seek to promote "ecumenicity" of this type on the assumption that it will promote real, grass-roots religion and save institutionalism from intellectual and spiritual anemia. Mr. Walker is profoundly correct in pointing out that the organic union of religious sects which are ideologically, spiritually and socially at odds can accomplish little good. I would go even further by saying that what we are pleased to call "liberal religion" needs a new birth of spiritual and social vision before anything very important can happen in the way of a united and vital liberal fellowship.

If an effective and living union of churches is to be realized it will be the logical result of a religious ferment which is beginning to assert itself among thinkers who are mainly outside of ecclesiastical circles. These men and women who are working toward a new and dynamic Christian synthesis are in the fortunate position of being able to break with traditional and institutional ties wherever such ties stand in the way of intellectual and spiritual renewal. For the future of religion and the church, this is by far the most hopeful development today. Those of us who are outside the church are, I can assure you, working, praying and thinking for religious unity and the new spiritual and social renascence which is in the making.

Milwaukee, Ore. JOHN H. BATES.

They'll Quit When Liquor Traffic Does

SIR: There was an item in your issue of November 3 to which I wish to take emphatic exception. It was the report of the National W. C. T. U. convention as submitted by Rev. Raymond Walker, where he says, "The press declared that most of the delegates were around 70 years old."

I was the official hostess for the convention and anyone would know that a convention of that magnitude would take young, vigorous leadership in all committee appointments. I had a splendid committee and we went through that week's convention with very little difficulty, each one doing her part from early morning to late at night.

The delegate body at the convention was representative of various ages and walks of life. Women of middle age and younger years were in the majority. The united interest of women of all ages has made the W. C. T. U. a mighty force for righteousness in this country and the world. Thank God for the women with the crowns of silver on their heads! They have held the line until their daughters have caught the vision and are now coming in to take the burning torch from their mothers' hands and carry it through to victory. "We won't quit till the liquor traffic quits."

Oregon W. C. T. U. Portland, Ore. RUTH E. (MRS. FRED J.) TOOZE, President.

NEWS of the CHRISTIAN WORLD

Disciples Sponsor Series for Unity

Will Hold Seven Two-Day Conferences in as Many Cities—Indianapolis Has Huge Mission Rally

INDIANAPOLIS, Dec. 14.—The Association for Promotion of Christian Unity, a Disciple organization with headquarters here, has announced that it will sponsor a series of seven two-day conferences for ministers on Christian unity and cooperation. Lecturers for the series will be Walter M. Horton, Henry Smith Leiper, W. E. Garrison, Theodore Palmquist, Raphael H. Miller, Mrs. J. D. Wyker, H. B. McCormick, Gaines M. Cook, George W. Buckner and A. T. DeGroot. With one exception, all these speakers attended the Amsterdam Assembly. The first conference will be held in Lynchburg, Va., Jan. 4-5. Others in the series: Atlanta, Jan. 6-7; Nashville, Jan. 10-11; Seattle, Feb. 14-15; Portland, Ore., Feb. 17-18; Berkeley, Feb. 20-21; Los Angeles, Feb. 24-25.

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9,000 Attend Missions Conference

Indianapolis was host in mid-November to the largest in the series of meetings in the interest of foreign missions advance sponsored across the country by the Foreign Missions Conference. Nine thousand Hoosiers gathered at the final session in Cadle tabernacle to hear addresses by Richard C. Raines, new bishop of the Indianapolis Methodist area, Chief Lithuli of Natal, South Africa, and Helen Saulsbury. Bishop Raines declared that charges that Protestant mission work in South America consists largely in proselyting Roman Catholics are unfounded, pointing out that half of the Latin Americans are without religious connections of any kind. He said that, of all the influences at work in Latin America today, Christian missionaries constitute the greatest force for the Good Neighbor policy.

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American Legion Attacks Forum Speaker

Noting that Carey McWilliams, author of a number of books in the social and political field and formerly California immigration commissioner. was scheduled as a speaker at the December meeting of the Indianapolis open forum, the 11th district American Legion launched a campaign against him as having a "pinko perfumed record" and as belonging to 24 organizations on the attorney general's "subversive" list. Hearing of the action, McWilliams flew here ahead of schedule and at a press conference declared that he had never heard of some of the 24 organizations and that he was "not a joiner." He said he was active in some half-dozen on the list, including the American Civil Liberties Union. the National Lawyers' Guild and one or two which supported the Loyalist cause in Spain. He regretted that he had not done more in the Loyalist cause, he said, for he believes World War II started in Spain. Addressing a capacity audience at the forum, McWilliams gave a review later described as "brilliant" of the present state of civil liberties in the U.S. He hailed the Supreme Court's "Champaign case" decision as a victory for liberty, and urged the American Legion to give its attention to racial segregation as it exists in local housing. The chairman of the forum organization, Martin L. Larner, is president of the American Veterans Committee, vigorous rival of the American Legion. Other speakers at the Indianapolis forum this season will be Bartley Crum, Leland Stowe and Michael Straight.

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St. Joseph County Churches Sponsor Saturday Classes

The St. Joseph county (South Bend) council of churches this fall inaugurated a Saturday morning program of religious instruction. Conducted in the local Y.M.C.A. building by the council's committee on weekday Bible instruction, the courses are planned particularly for fourth, fifth and sixth grade pupils. They are planned to supplement the teaching program of member churches. The council conducted a successful leadership training school this fall, and continues an active program in various fields. E. Stanley Jones was a recent speaker in South Bend.

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Indiana Co-ops Face Business Opposition

There are evidences of a continuing dispute between Indiana's farm cooperatives and organized business interests. Business representatives are waging relentless war on the exemption of cooperatives from the federal income tax. An active leader on the farmers' side is E. J. Fricke, manager of the building, steel and coal cooperative of the Indiana farm bureau and state president of the Methodist federation for social action.

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And So Forth

Meeting in Indianapolis recently, the youth division of the Prohibition party demanded that the party change its name and place emphasis also on other "progressive goals" besides prohibition.

Flanner House, widely known Negro social center here, had as the speaker at its anniversary dinner Dec. 2 Will H. Hays, former motion picture industry "czar."

As new president of the International Convention of Disciples of Christ, F. E. Davison of South Bend is filling numerous speaking engagements across the country.

The Indianapolis church federation is working to raise a 1949 budget of $32,000.

Indiana Methodists are planning a drive to recruit candidates for the ministry. The Indianapolis Methodist area has set a goal of $2,800,000 as a minimum for missionary giving next year, and will seek to bring about a 40 per cent increase in church and Sunday school attendance.

Members of churches in the northwest section of Indianapolis conducted a survey of their community in November.

Monroe Shuster has come from Hopkinsville, Ky., to the pastorate of Central Christian Church, Anderson. He succeeds Richard Lentz, who has become a staff member of the International Council of Religious Education.

GEORGE WALKER BUCKNER.

Crisis in Church Finance to Last

United Stewardship Council in Annual Meeting Hears that Situation Is Likely to Grow Worse

KANSAS CITY, MO., Dec. 14.—At the 29th annual meeting of the United Stewardship Council, held here last month, Harry S. Myers, executive secretary, reported that the present emergency in church financial matters is likely to grow worse before it gets better. "Although the amount of money given to churches as reported in our annual statistics has increased every year but one since 1935," he said, "giving has not increased as fast as the dollar has decreased in value." Forty church leaders representing 20 denominations in the U.S. and Canada attended the meeting. Considerable attention was given to the use of radio and films in the church. There were addresses on this subject by S. Franklin Mack, secretary of the Presbyterian, U.S.A., Board of Foreign Missions, and James K. Friedrich, president of Cathedral Films. Dr. Mack reported on the 37,000-mile round-the-world journey which he made this year with a team to survey the use of films and radio for mass education. "Everywhere we found interest mounting to excitement over the possibilities of pictures and radio for reaching the masses of the people, more than half of whom are illiterate and can be reached in no other way," he said.

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Baptists Plan Means to Meet Pastor Shortage

To discuss plans for meeting the serious shortage of pastoral leadership in the middle west, 250 key Baptist laymen and ministers from a 10-state area met Nov. 19 at Central Baptist Theological Seminary in Kansas City, Kan. Speakers were Luther Wesley Smith, executive secretary of the denomination's Board of Education and Publication; C. Oscar Johnson, St. Louis pastor who is president of the Baptist World Alliance; W. W. Adams, president of the seminary; Alvin G. House, pastor of Bales Baptist Church, Kansas City Mo.; and W. C. Coleman, president of the Coleman company, Wichita. A goal of $375,000 has been set in a program to meet the crisis in ministerial supply. Part of that program will be the erection of a new building at the seminary.

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Bishop Oxnam Addresses Protestant Festival

Twelve thousand persons attended the "Christian Festival of Faith" with which Kansas City's Protestants observed Reformation Sunday at the municipal auditorium. At least 1,000 others were turned away. In his festival address on liberty, Bishop G. Bromley Oxnam declared: "Protestants condemn all forms of totalitarianism . . . Ecclesiastical totalitarianism officially denies religious liberty to other faiths, and affirms that the state is justified in restricting the religious liberty of other churches. It not only repudiates the essen-

tials of democracy, but rejects the essential spirit of Christianity. . . . By religious liberty, Protestants mean the right to worship God according to conscience, the right to rear children in the faith of the parents, the right to change one's religion, the right to preach, publish, educate and carry on missionary activities, and the right to hold property for these ends." A choir of 1,000, recruited from the churches sponsoring the festival, provided music under the direction of Dean D. M. Swarthout of the University of Kansas' school of fine arts.

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William Jewell College Sets Aside Week for Religion

All campus activities except classes and laboratory periods were set aside Dec. 6-10 at William Jewell College, Baptist institution at Liberty, Mo., in order that the special program planned for the institution's annual religious emphasis week might have first call. A 69-member student committee directed the activities, and a team of six prominent lay and clerical leaders conducted daily convocations and seminars.

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Midwest Ministers to Confer At University of Kansas

The University of Kansas at Lawrence and the ministerial alliance in the university town are jointly sopnsoring a one-day ministers' conference to be held Dec. 28 in conjunction with the quadrennial meeting of the United Student Christian Council, which will be in session on the campus during the six days following Christmas. A similar conference last year was attended by 250 ministers from the midwest area. Speakers this year will be Dean Harold Barr of the University of Kansas' school of religion, Arnold Nash of the University of North Carolina, and John Oliver Nelson of the department of theological education in the Federal Council of Churches. A place has been made on the agenda for denominational conferences.

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E. Stanley Jones Conducts Mission in Wichita

E. Stanley Jones recently conducted a six-day preaching mission in Wichita, Kan., during which, it is estimated, he was heard by more than 20,000 persons in high school and university assemblies, civic clubs and mass meetings. Reports from Wichita indicate that the students listened to Dr. Jones with interest, that civic clubs were deeply impressed with his grasp of the world situation, and that the churches generally were profoundly challenged by his message. The preaching mission was preceded by two weeks of visitation evangelism on the part of the cooperating churches. A substantial gift was presented to Dr. Jones to be used in his mission work in India.

P. H. LUNN.

Eight Mission Boards Conduct School

The Canadian School of Missions in Toronto, of which L. S. Albright of the International Missionary Council has just been appointed director, is a union institution in which eight mission boards and four theological colleges in Toronto join forces to train missionaries for service overseas. T. W. Isherwood, who was director until Sept. 30, is now rector of St. Paul's Church, Halifax, oldest Protestant church in Canada.

Canadian Churches Advance Together

Council's Annual Reports Show Results of Cooperation – Anglicans Chart First Steps Toward Reunion

TORONTO, Dec. 15.—Another forward step in the consolidation of the ecumenical movement in Canada was taken late in November when the Canadian Council of Churches held its fifth annual meeting in Ottawa. Modeled after the Federal Council in the U. S., this body has come in five short years to occupy a place of uncontested leadership in Canadian Protestantism. Within its ranks are the four largest Canadian churches—the United Church of Canada, the Anglican and Presbyterian churches in Canada and the all-Canada Baptist Conference—as well as other leading denominations such as the Church of the Disciples, the United Brethren and the Evangelical churches, the Salvation Army and the Society of Friends. Affiliated with it also are the national Y.M.C.A. and Y.W.C.A and the Student Christian Movement. All together, these churches account for more than 80 per cent of the Protestant population of Canada.

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Ecumenical Approach Brings Results

In his opening address, Chancellor Gilmour of McMaster University, president of the council, testified to the growing influence of the organization in Canadian church life. "We can claim for Canada as intelligent and cordial interchurch relationships as exist anywhere in the world," he said. Later he underscored the fundamental Christian duty of regular Bible reading. "We must be the people of the Book," he declared, "if we are long to continue to be the people of the Way." W. J. Gallagher, indefatigable general secretary of the council, stressed the ways in which the council has come to occupy a position of increasing prominence and leadership in Canadian church activity. He described the steady growth in outreach and influence of the various organs of the council, whose work in the main is divided into four departments: Christian education, evangelism, ecumenical affairs and social relations. Signal advances were made by each department during 1948.

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Evangelism Department Sponsors Week of Prayer

The work of the department of evangelism is now being centered in the Week of Prayer held each January and in the university missions. Material for the coming Week of Prayer is being tied in closely with the reports of the Amsterdam Assembly, and quotes extensively from them. This annual ecumenical activity is winning a wider response across the dominion each year. The department just now is organizing missions at the universities of Alberta and Toronto. Bishop Stephen C. Neill of Great Britain, who will serve as chief missioner on those campuses, was introduced to the meeting in Ottawa and gave one of the main addresses. It is hoped that much will be accomplished for the Christian cause at these missions. At the University of Toronto, where the mission will hold forth in January, total student enrollment has now reached a new peak of 16,000.

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Social Relations Department To Expand Work

One of the most hopeful developments at the annual meeting of the council was the authorization for employment of a full-time associate secretary with special responsibilities for the department of social relations. Until last year the work of this division fell entirely upon the shoulders of the general secretary. During the past year, with the help of a part-time secretary, the department was able to conduct research on such varied subjects as the rural church, labor, social work and clinical pastoral training. With a full-time worker, the department hopes to publish more research materials and give leadership to the churches on a wider variety of social issues.

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Anglican Officials Survey Work of Past and Future

Leading representatives of the Church of England in Canada—the House of Bishops, the executive council and members of the departments of missions, religious education and social service—met for several days in mid-November to consider the work of the church during the previous year and to chart the path ahead. In line with the coming inclusion of Newfoundland in the dominion, machinery for incorporating the Anglicans of Newfoundland into the Church of England in Canada was set in motion. It is expected that the actual integration of the diocese of Newfoundland into the Canadian church will be effected next September at the Anglican General Synod.

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Urge Building of Fellowship With United Church Members

The report to the Anglican meeting of the committee on reunion, charged with giving leadership on the proposal of closer relations with the United Church of Canada, attracted wide interest. The chief suggestion that has been advanced concerns the development of a mutually acceptable ministry as the first step toward reunion. The committee revealed that a circular letter has been sent to all Anglican clergymen in Canada, outlining practical suggestions for developing a spirit of fellowship between the two communions. It is expected that as the clergy make use of such suggestions, a greater degree of mutual understanding will be built up, and that this will serve as a firm basis for acceptance of the idea of a mutually acceptable ministry.

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And So Forth

On Nov. 30 at St. Paul's Cathedral in London, Ont., George N. Luxton was consecrated bishop of Huron, one of the wealthiest Anglican dioceses in the dominion. He succeeds the late Archbishop Seagar.

A request to the dominion government that chaplains be appointed in veterans' hospitals in the same way as in the armed forces was renewed by the Canadian Council of Churches at its Ottawa meeting.

W. E. MANN.

Connecticut Looks For Reform Laws

Expect Governor-Elect Bowles to Push for New Social Legislation—'Red Dean' Visits Yale

NEW HAVEN, CONN., Dec. 14.—When the new administration takes over in Connecticut Jan. 1 there will be a Democratic governor, a Democratic senate and a Republican house. Chester Bowles, who won the governorship in the recent election by only a few hundred votes, has a research staff at work preparing a program of constructive legislation to present to the legislature when it meets Jan. 5. In view of Mr. Bowles' criticism of the housing situation in the state, repeatedly emphasized in his radio talks during the campaign, voters are wondering what specific recommendations will be made. It is expected that the legislature will be asked by the Democrats to approve a bond issue totaling around $30,000,000 for expansion of the state's mental hospitals. The Planned Parenthood League will seek to have presented a medical bill, like the Alsop bill in the last assembly, to revise the state's birth control laws. Now ready for introduction is a bill designed to discourage "quickie" or "migratory" divorces. It provides that if a person leaves the state to get a divorce and returns within 18 months the divorce is presumably nullified.

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Capacity Audience Greets 'Red Dean'

Yale's huge Woolsey Hall was filled to capacity late in the afternoon on Nov. 15 when Hewlett Johnson, dean of Canterbury cathedral, spoke for an hour on "Peace and Conditions in Eastern Europe." "There is no desire for war in Russia and eastern Europe," said Dean Johnson. "I grant you that there is an invasion by Russia of the border countries, but it is not an invasion of armies. It is rather the invasion of a successful idea in which the masses there see great promise." He declared that Russia's suspicion of the Western powers is due in part to the fact that though there was supposed to be a pooling of resources and information by the Allies during the war, Russia was not told of the atomic bomb. "Russia is also afraid because the Western powers are rebuilding the Ruhr as a weapon and placing nazis back in places of power," he said.

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R. H. Potter Named to Head Connecticut Church Council

At the recent annual meeting of the Connecticut council of churches in New Britain, Rockwell Harmon Potter was elected president to take office Jan. 1. Dean Potter was one of the pioneers in forwarding the ecumenical movement in this state. He helped establish the Hartford council, probably the oldest council of churches in America, and assisted in forming the Connecticut council of churches. Composing the state council now are 25 local councils representing 11 denominational bodies. The annual meeting adopted a new constitution which was presented after a three-year study. Six new departments were set up: religious education, social relations, government, evangelism, business and finance, and denominational cooperation.

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Campus U.W.F. Delegates Meet at Yale

More than 200 delegates from 30 college chapters of the United World Federalists in the area met at Yale last week end in their second annual regional convention. Meeting in connection with the convention was a one-day conference of representatives from 20 Connecticut adult chapters. Among the speakers were Edgar Ansel Mowrer, foreign news correspondent, and Jack Balderston, atomic physicist. Plans were made for increasing the number of chapters in both divisions and for coordinating their work. The speakers saw as encouraging the recent 10-to-1 vote by Connecticut electors in favor of so strengthening the United Nations as to make it able to prevent wars.

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New Haven Census Turns Up Many Protestants

More than 2,000 workers are now taking a religious census of Greater New Haven in which Jewish synagogues and Protestant and Catholic churches are cooperating. Early returns show that more people with a Protestant background live here than had been generally realized. The only criticism of the census heard so far was that of one non-cooperating resident who said, "The census is a conspiracy to isolate the Communists."

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And So Forth

The Knights of Columbus and the New Haven council of churches are co-sponsoring the erection of a creche on the New Haven green for the Christmas season at a cost of about $1,000.

Liston Pope, professor of social ethics at the Yale Divinity School, departs Feb. 1 for Africa on a six-month leave of absence. There he will study certain educational institutions in behalf of the Phelps-Stokes fund, which has for some years been interested in the education of native African peoples. He will also do preliminary research in race relations and industrial relations in the southern part of Africa.

The annual Terry lectures at Yale were given in November by Prof. George Gaylord Simpson, chairman of the department of geology and paleontology of the American museum of history in New York city. His subject: "The Meaning of Evolution."

The first chapel in a Yale University residential college was dedicated Nov. 8 in Branford College. Henry Sloane Coffin delivered the dedication address. The chapel will be open every day from 8 a.m. to midnight for prayer and meditation.

Seymour A. Smith, former resident chaplain at Rensselaer Polytechnic Institute, has been appointed executive director of the National Council on Religion in Higher Education, which has its headquarters in this city.

E. RALPH WIBORG.

Baptists, Disciples Exchange Pulpits

As part of a nationwide program to encourage closer relations between Disciples and Baptists, pastors of the two denominations in the Detroit area exchanged pulpits Nov. 14.

Plan U.S. Share In World Council

American Committee to be Replaced by Permanent Conference—Town Hall Features Protestantism

NEW YORK, Dec. 16.—Plans for participation by American churches in the World Council of Churches were made at a meeting held here Tuesday under the auspices of the American committee which carried on World Council activities in the U. S. during the 10 years while the world body was in process of formatin. To replace the American committee, it was voted, a conference of American member churches in the World Council will be set up, subject to approval of the Central Committee, 90-member international body whose administrative committee will meet in Europe in February. The conference will be composed of American delegates and alternates to the Amsterdam Assembly, or their successors as designated by their respective denominations.

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Protestant Discussion on Town Hall Draws 7,000 Letters

America's Town Meeting of the Air reported Monday that more than 7,000 letters had already been received relating to the radio and television program, "Is a United Protestantism Possible?" which was aired last Tuesday evening. Speakers on the broadcast were E. Stanley Jones, Gov. Luther W. Youngdahl of Minnesota, Truman B. Douglass of the Congregational Christian Board of Home Missions, and Walter A. Maier, radio preacher of the Missouri Lutheran Church. Dr. Jones advocated the unity of all Protestant churches upon the principle of "federal union," which he has been urging at mass meetings throughout the country for the past two years. Governor Youngdahl backed Dr. Jones' proposal, calling it "the only feasible plan of church unity now." Dr. Douglass stood for organic unity of those denominations which could come together in the immediate future. This would mean only from 8 to 12 of the denominations, he admitted, but he pointed out that these have the largest membership and would form a great central majority Protestant church. Dr. Maier insisted that no unity can be achieved until all Protestants accept one creed and one interpretation of the Scriptures and believe in the fundamental verities of Christ's life and message. He was emphatic in declaring that no unity is possible now because Protestants differ so widely in their beliefs.

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Lutherans Offer to Resettle Orphans

The National Lutheran Council has promised to resettle 250 European refugee orphans, including sick and handicapped as well as healthy children, who will be brought to this country from Germany by the International Refugee Organization. The orphans, ranging in age from 6 to 12 years, are all from the Baltic states. Clarence E. Krumbholz, executive secretary of the council's division of welfare, says that the children will be cared for either in

foster homes or in institutions, as indicated by their particular needs. The 15 accredited Lutheran child welfare agencies in this country are being asked to find homes for the orphans. Dr. Krumbholz is confident that there will be no difficulty in securing places for the entire group. If the U. S. displaced persons commission approves the plan, it is expected that the first orphans will arrive here by Jan. 1.

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Retiring Synod President Presents Gift

Wishing to be the donor, not the recipient, of a gift as his golden jubilee in the ministry draws near, Samuel Trexler, former Brooklyn pastor and first president of the United Lutheran synod of New York, on Monday presented his personal check for $10,000 to establish a fund within the synod to enable an outstanding student each year to travel and study at universities abroad. It is expected that the fund will eventually total $50,000. No drive to obtain this amount will be conducted; contributions are to be voluntary.

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Chinese Christian Donates $1,000,000 to Missions

The largest cash donation ever received by the Presbyterian Board of Foreign Missions from a living donor came to it last week from an anonymous Chinese Christian business man. It bore the stipulation that the entire amount be used to set up a foundaion in the U.S. to provide housing and care for retired Presbyterian missionaries. Lloyd S. Ruland, secretary on the board for China missions, says that an equal amount of money is to be given by the donor to underwrite a retirement plan in his native land for ministers and church workers connected with the Church of Christ in China. He says that the Chinese layman wrote that he was making the gift "in gratitude to God for my Christian education and in appreciation of the service your missionaries have given China."

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And So Forth

Plans for a national convention of youth to be held as part of the biennial Protestant Episcopal General Convention in San Francisco next September were made this week at the quarterly meeting here of the National Council of the Protestant Episcopal Church. The council members heard that $1,448,000 was received after Presiding Bishop Henry Knox Sherrill appealed on Feb. 29 for a $1,000,000 relief fund.

Universal Bible Sunday was widely observed in this city Dec. 12. The New York Bible society commemorated its 139th anniversary and observed the special day with services at Marble Collegiate Church, where the host pastor, Norman Vincent Peale, preached the sermon. William Ward Ayer, pastor of Calvary Baptist Church, who had just returned from a nine-week evangelistic tour of the British Isles, was the principal speakeer at a meeting in Baptist Temple, Brooklyn.

"Hanukkah and Christmas, How Can They Lead to Brotherhood?" was the topic discussed by Rabbi Eugene J. Sack of Eighth Avenue Temple, Brooklyn, and Shelby Rooks of St. James Presbyterian Church, Manhattan, at a meeting of the Interracial Fellowship Sunday in the Community Church, Manhattan.

J. HENRY CARPENTER.

Discuss Religious Reform in Italy

Congress Held in Rome Reveals Wide Divergence of Opinion as to What Steps Are Needed

ROME, Dec. 7.—Repercussions from the first "Congress for Religious Reform in Italy," held here in October, are still to be heard. The 200 delegates came from diverse groups; there were modernists, Old Catholics, Christian Socialists, Catholic Communists, Waldensians, Methodists, Baptists, Pentecostals, fundamentalists, Swedenborgians, Freemasons, Spiritualists, psychoanalysts, Marxists, radicals, liberals, etc., etc. The Catholic press stated that the inspiration of the congress was entirely Protestant, but the fact is that Protestants were in the minority. An effort to agree on a "neutral" hall for the meeting, as concrete evidence that the initiative came neither from the Catholics nor from the Protestants, resulted in a deadlock. At the last moment, the United Methodist Church of Italy offered the use of one of its assembly rooms.

Significant is the fact that the congress could be held in Rome without too much interference by the police, who merely were present to follow attentively the course of the debates. Only a few days before, a man had been sentenced to 10 months' imprisonment for hissing the appearance of the pope in a newsreel.

An Ambitious Agenda

The congress proposed to examine the religious situation in Italy; to consider what religious reform means today and what positive religious message could be addressed just now to the nation and to the world; to discuss means of reform in Catholic discipline and doctrine; to debate the problems of relations between Catholicism and Italian society; and to look at church-state relations, the concordat, the legal position of former priests, the confessional, secular schools, freedom of culture, etc.

There was material enough for weeks of discussion. The great variety of viewpoints represented prevented some of the subjects from being touched. Although there was complete agreement on the need for reform, the divergences in opinion were at once apparent when the big question was put: What is to replace the Roman cultus among the disillusioned populace? There was a right wing, represented by modernists, Old Catholics, Christian Socialists and Catholic Communists, who asked for no more than internal reform of Catholicism. There was a center, represented in the main by the Protestants, which insisted on the primacy of the Word of God and maintained that Catholicism may be reformed only if it surrenders clericalism to Jesus Christ himself. There was a left wing, represented by Socialists and Communists who understood only the social aspects of reform and would gladly avail themselves of any agency that seemed to be their natural ally. Then there was an extreme left wing, antagonistic to Catholic and Protestant alike, anti-capitalist as well as anti-Communist, which spoke of a "complete transmutation of man and of society, a new beginning beyond the universe, man, God and non-God."

The two Protestants who spoke to the congress, a Waldensian and a Methodist, concentrated on defining the position of the Evangelical churches in Italy in their demand for the free proclamation of the gospel everywhere and on every occasion. Anti-clericalism does not interest Protestants, they said, and they do not know what to do with the gifts that reach them from the Marxists, who would like to be their allies but whose compliments they know are far from disinterested. The church, they pointed out, must preach that social security resides only in obedience to the order God wills. True Christianity is still to come. A searching reform would require that an operation be performed on the very heart of the churches. "Let us begin there," they said. "The rest is in God's hands."

Achievements Noted

In spite of the difficulties in arriving at agreements, the congress did achieve something. There was virtue in the fact that at least the questions were put and were freely examined and discovered to be relevant. Everyone agreed that the questions needed to be probed all the way to the bottom. To expedite such probing, it was decided to set up "centers for religious reformation" throughout Italy, where regular discussions could be held, suitable tracts published, the defense of religious freedom participated in, and assistance to the victims of religious or political intolerance rendered. The centers will organize popular meetings in the presence of local authorities in villages, towns and metropolitan boroughs at which people will be invited to take part in free discussions on civic administration, hygiene, living costs, and those areas of religion in which there is discontent, intolerance, persecution or discrimination.

The congress decided to protest vigorously to the government on the treatment of ex-priests, who are not accorded the same rights as other citizens, and on the disparity in the provisions of the penal code regarding punishment for religious offenses, which differ for Catholics and for members of other communions.

Catholics Call Efforts Futile

P. Boyer, S. J., president of "Unitas," Catholic association for the return of "separated brethren" to the Roman fold, was invited to attend the congress. He replied that the Italian religious situation was so "satisfactory" that a congress to examine it was not warranted, and would be an offense not only to the sacred character of Rome but also to the ecumenical spirit shown by so many non-Catholics at Amsterdam. *L' Osservatore Romano* concluded a long article during the congress with these words: "The faith and works of Catholics will prevail to such a degree that this new attempt will be no more than a trivial and pathetic memory. . . . Today's rebels, when they have abandoned their animosities and prejudices, will see that there is One alone who brings renewal." Agreed, say those who are seeking religious reform in Italy, but with one proviso—that this "One" be acknowledged the sole and real Lord of the church and of the world, and that all Christians, those who look to

Geneva as well as those who look to Rome, pledge themselves to follow him in humility, brotherhood and truth.

It is difficult for foreigners to assess the Italian religious situation accurately. Roman Catholicism is the religion of the great majority, it is generally felt, and "it doesn't do them any harm." Liberty of conscience is guaranteed in the new constitution. Protestants are free to do as they like. A congress like the one here described may be held even in Rome, despite Article I of the 1929 concordat which stipulates that "in view of the sacred character of the Eternal City, the government of Italy will take care to prohibit in Rome everything that could conflict with this reputation."

But this on-the-surface freedom does not entirely represent the spiritual climate of Italy today. Everything is in the melting-pot stage. The "renewal of life" in the peninsula has its repercussions in the religious sphere. It would be hard to say what proportion of the population is satisfied with Catholicism. The resounding victory of the Christian Democrats in the recent election, the influence they have in the parliament, the tendency of this Catholic majority to pay no attention to the needs of the minorities—all these factors are carefully noted by the public, and an almost imperceptible loss of confidence in the church is created. The calling of the congress on religious reform reflects this loss of confidence. GIOVANNI GONNET.

Sun Abets Churchgoing

Winter Visitors Swell Membership of Many Florida Congregations

ST. PETERSBURG, FLA., Dec. 3.—Ninety-two per cent of the citizens of this popular winter resort city belong to some church, according to figures released by Ben F. Wyland, executive secretary of United Churches, local Protestant organization which has just completed a citywide religious census. This compares with the national average of 53 per cent. A breakdown of the figures shows 77 per cent Protestants, 13½ per cent Catholics and 1½ per cent Jews. Out of 30,000 families interviewed, only 1,421 were not interested in any church, but 4,118 belonged to no church and 4,184 held membership elsewhere. Following the census, taken by volunteers, other groups of lay workers have been visiting the prospect lists furnished each church.

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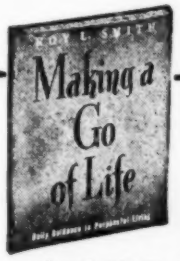
A City of the Elderly

St. Petersburg has the largest concentration of old people anywhere, and the entire economy is geared to the tempo of the elderly tourists. There are no street curbs. Traffic is slowed up considerably by the procession of pedestrians past their prime, who seem never to cross at a corner if they can help it. The green benches that line the streets, trademark of the city, are filled from morning to night with visitors basking in the sunshine. Churches are overflowing, and several have started their usual winter program of two morning services before the regularly scheduled ses-

Meaningful Books for 1949



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This solid, competent book is concerned with the age-old quest and most pressing question of the contemporary mind and spirit: "What is 'true religion'?" Dr. Bowman finds the answer in the mind of Jesus: what He took from his spiritual heritage; what He discarded; what He himself contributed.

"This carefully put together book is long and well-documented. The author's message is deftly put across." —*Advance* $3

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sions. Downtown churches are operating buses to and from an outlying parking lot.

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Some 'Unusual' Congregations

One of the most unusual congregations in the country is that at Pasadena Community Church, where J. Wallace Hamilton, Canadian-born Methodist minister, preaches to thousands on Sunday mornings. After the main auditorium, seating 900, and the new annex are filled, the overflow is taken care of by outdoor seating on benches and in parked cars, which are served by an elaborate loudspeaker system. Despite the unusual aspects of this situation, there is no attempt to capitalize on it as sensational; the service is characterized by dignity. Another unusual church is an organization of rather indeterminate status. Its building is advertised as a replica of the "original Jewish temple." The pastor, a business man during the week, conducts services similar to the Jewish ceremonial, but the congregation is composed of Gentiles. Despite the multiplicity of churches, St. Petersburg is not overly religious. It has the usual troubles of a rapidly growing metropolis.

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And So Forth

Meeting here recently, representatives of the Florida Chain of Missions, led by Louise Woodford, planned the 1949 missionary meetings to be held throughout the state. The series, sponsored by women of many denominations, has been a feature of Florida life for several years. Among the speakers this year will be T. Z. Koo of China, Mark Dawber of the Home Missions Council, and the pastor of the Methodist church in Hiroshima who was injured in the atomic bomb attack.

Florida towns and cities are still booming, and there is no sign of a recession. Prices, however, are high. Churches which had planned to build soon after the war with funds raised during the conflict have found that their capital has shrunk in value, and some building projects have been called off for the present.

In Tampa the Palma Ceia Methodist Church, organized less than three years ago, now has a membership of 400 and a plant in a new section of the city. Across the street a remodeled residence houses the growing Community Church (Congregational), and Episcopalians are planning to establish a church in the same community, where they already operate a flourishing Sunday school. R. P. MARSHALL.

Edgar DeWitt Jones Busy In Retirement

Edgar DeWitt Jones, pastor emeritus of Central Woodward Christian Church and formerly Detroit correspondent for The Christian Century, finds little time for relaxation in his "retirement." During October he was in Austin, Tex., for a preaching mission at Central Christian Church and addresses to local ministers and the council of churches. Under auspices of the National Conference of Christians and Jews he spoke at Houston, Galveston, Beaumont and Conroe. At Topeka he gave the Reformation Day address at a rally sponsored by the local council of churches and preached at First Christian Church. He delivered the Willson lectures at West Texas Teachers College Nov. 30-Dec. 2.

Mission Gift from Africa to Chicago

Christian Natives Send Offering to Aid in Carrying on the Fight against the 'Evils of Civilization'

CHICAGO, Dec. 17.—Christian natives in Kailahun, Sierra Leone, West Africa, are so concerned about the "evils of civilization" in Chicago and the "bad habits of some Americans in their neglect of Christianity" that they have sent their entire 1948 Easter offering of $22.25 to Bishop Wallace E. Conkling of Chicago for missionary work in this city. In a letter accompanying the gift, Ralph T. Milligan, Episcopal missionary of the Order of the Holy Cross, wrote that it represents the entire Lenten contributions of the 300 Christians and catechumens in Bolahun and the outstations, saved out of their meager earnings. Last year the offering was sent to the Philippines.

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Cicero Ministers Lead in Anti-Crime Drive

Ministers and church members in suburban Cicero, who are waging a heroic battle for a new form of city government under which they hope laws applying to liquor control and gambling can be enforced, gained a major victory Dec. 6 when the town board voted to call a referendum. The board members were faced with a petition bearing the signatures of 10,000 aroused citizens, obtained largely by members of the Protestant churches. At a meeting on Dec. 8, however, the board declined to set a date for the referendum, on the ground that legal difficulties relating to the pensions and civil service status of town employees stood in the way and that the town's ability to sell tax anticipation warrants in the new year might be endangered. Board members also held that the matter should wait until a regular election because of the expense involved in a special vote. The Cicero ministerial council, of which Edward J. Masselink of the First Christian Reformed Church is president, has served notice on organized crime and corruption in Cicero that the churches, their pastors and constituency are prepared "to combat, expose and prosecute in every possible way every instrument and agency of wickedness and vice." It has called on all constructive forces in the community to present a strong united front against "the well organized powers of darkness and iniquity."

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No Burial Plots for Nisei War Dead

Families of American soldiers of Japanese descent who were killed while fighting for the United States during the war are finding it impossible to secure plots in Chicago cemeteries for burial of the remains of their soldier dead which are being returned to this country. The Chicago Japanese mutual aid society had a few plots available, but these are filled, and Japanese-American families now have no alternative but to resort to cremation. An effort has been made to secure segregated plots, such as could be bought by the Japanese in Pacific coast cemeteries before the war, but even these seem at present not to be had in Chicago. An interesting sidelight on discrimination in cemeteries is the fact brought out at a recent conference on civic unity, sponsored by the mayor's commission on human relations, that operators of dog cemeteries are declining to accept for burial the carcasses of dogs belonging to Negroes.

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Plan More Closely United Youth Movement

Agreement on the goal of organizing an "inclusive, united evangelical Christian youth movement" in the United States and Canada has been reached by representatives of the United Christian Youth Movement, the International Society of Christian Endeavor and the International Council of Religious Education. Announcement of the decision was made here by Isaac K. Beckes, director of young people's work for the International Council and executive secretary of the United Christian Youth Movement, and by P. Marion Simms, Jr., associate general secretary of the International Society of Christian Endeavor. The joint committee agreed to, and pledged to support, the primacy of the organized church in the development of this new youth organization and program. It also agreed that the governing body should contain a majority of young people. Continuing consultations are to be held to work out more detailed understandings.

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Former White Church Becomes Interracial

Another church has been added to the growing number of interracial congregations in Chicago. When Herbert H. Hugo came to the pastorate of Central Presbyterian Church four years ago, he found a strictly white congregation in a rapidly changing neighborhood. It took him a long time to convince his parishioners that to open the church to all members of the community regardless of race or color would be only practicing Christianity. Since the session voted unanimously in June to take that significant step both the worship services and the group and recreational program have grown rapidly. Today the church includes many races. White and Negro, Japanese and Jew, Italian and Scandinavian work and worship together in harmony. About a third of the participants at present are Negroes.

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And So Forth

Frank McCulloch, former executive of the James Mullenbach Industrial Institute of the Congregational Christian Churches and a member of the faculty of Roosevelt College, at a reception Dec. 14 was paid high tribute for his work in increasing understanding and cooperation between the churches and the labor unions and for his unselfish championship of unpopular causes. Mr. McCulloch leaves soon to become secretary to Senator-elect Paul Douglas in Washington.

Kenneth Hildebrand was installed Dec. 5 as pastor of Central Church, which is celebrating its 73rd anniversary.

Howard Spragg, minister of South Congregational Church (interracial), who has resigned to become head of missions for the Congregational Christian Churches in Puerto Rico, was given a farewell reception last week. VIRGIL E. LOWDEN.

3,500 at Detroit Protestant Rally

Paul E. Scherer Addresses 2nd Annual Observance – Canterbury Dean's Visit Creates Flurry

DETROIT, Dec. 15.—Thirty-five hundred people heard Paul E. Scherer of Union Theological Seminary, New York, call for greater Christian unity at Detroit's second annual Reformation Festival held in Masonic temple last month. "Either we'll move now side by side toward the dawn of a global fellowship," Dr. Scherer declared, "or we'll move separately toward the doom of a global battlefield. A divided church has no mandate for a divided world. . . . There is a common enemy more deadly to all of us than any of us can be to the rest of us: a world that keeps flatly refusing to know anything beyond or above itself—a mood that has grown utterly secular, and will have nothing to do with God or the human soul." A choir of 350 voices led by Prof. Amos S. Ebersole and a colorful procession of several hundred clergymen and the 100 members of the laymen's sponsoring committee were other features of the festival. Dr. Scherer addressed another community Reformation festival at First Baptist Church, Birmingham, Mich., the same day, and the following morning spoke to 200 Detroit pastors on "Preaching as Word and Sign."

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Missions Advance Program Opened in Detroit

The Foreign Missions Program of Advance had its opening assembly in Detroit Oct. 19 at Metropolitan Methodist Church. A capacity audience of over 2,500 heard Paul Harrison, medical missionary to Arabia; T. T. Brumbaugh, Methodist foreign missions secretary; and Paul Ramaseshan, principal of South India Bible School. "The war has destroyed the evil systems of thought which burdened the world," Dr. Harrison declared, "and now we have entered an era of hope beyond anything we have ever seen." Not so optimistic about the situation, Dr. Brumbaugh asked: "Now, three years after the close of the great war to banish the evil of nazism from the earth, who can regard any of our national households as 'swept and garnished'?" Dr. Brumbaugh did, however, express real hope for Japan if the "vacuum" created by the disillusionment of defeat can be filled in by what Christianity has to offer. Dr. Ramaseshan called for concentrated Christian work in the rural areas of the East, stating that 90 per cent of the Christians of India are from rural areas.

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Dean Johnson's Visit Creates Stir

Quite a flurry was caused by the visit to this area of Hewlett Johnson, the "Red" dean of Canterbury. The Detroit committee to welcome the dean had difficulty in holding its members. Two Episcopal clergymen at first accepted membership because of their belief in free speech but later withdrew upon discovering that their affiliation was being interpreted as sympathy with communism. Richard S. Emrich, bishop of the Michigan diocese, wrote to his clergy dissociating the diocese from any connection with the dean's visit and stating that his position on communism is at variance with the declarations of the Lambeth conference. In the letter, Bishop Emrich explained that he would not release a statement to the press as it would only serve to advertise the dean's meetings. The newspapers, however, obtained and published his letter to the clergy. Dean Johnson canceled a scheduled address at Wayne University because officials insisted that he confine his remarks to "non-controversial matters" and also because he was required to speak under the exclusive sponsorship of the university's chapter of the Americans Veterans Committee. Informed that the A.V.C. intended to use proceeds from the meeting for its "peace fund," the dean said: "I never speak at fund-raising affairs." In his only Detroit address, given before 1,900 friendly listeners at Music hall, Dr. Johnson pleaded for understanding of Soviet Russia, which nation he credited with having invaded half the world "not with armies but with grand ideas."

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Advice to a New Bishop

The fact that the word "bishop" occurs only five times in the New Testament is good cause for humility, in the opinion of Edwin Holt Hughes, formerly Methodist bishop of the Washington, D. C., area, who gave the main address at the installation of Marshall R. Reed as new bishop of the Detroit and Michigan Methodist conferences. The colorful event, with its long procession of clergy from all denominations, was held in Metropolitan Methodist Church Nov. 3. While Bishop Hughes dwelt little upon the grave problems of these chaotic times, his originality and humor delighted the audience. He based his remarks upon Timothy 3:1-7, in which a bishop is characterized as "blameless, sober, of good behavior, given to hospitality, apt to teach, not given to wine, one that ruleth well his own house." Bishop Reed's predecessor, Raymond J. Wade, gave the charge to his successor. Succeeding the new bishop as pastor of Nardin Park Methodist Church is Verner S. Mumbulo of Cleveland.

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Episcopal Diocese Launches New Plan for Canons

Gordon Matthews, executive secretary of the Episcopal diocese of Michigan, was recently elected honorary canon of St. Paul's Cathedral, the first to be chosen under new resolutions of the cathedral vestry. In the past, honorary canons have been clergymen formerly associated with the cathedral in some capacity. Under the

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new plan, explains St. Paul's Dean John J. Weaver, honorary canons will be elected by virtue of length of service to the diocese, outstanding ability in some phase of diocesan work or noteworthy contribution to the life of the diocese. The Michigan diocese has inaugurated a series of Sunday afternoon forums on the application of the church's teaching to public problems. People of all races and denominations are invited to take part in the discussions, which are held in the cathedral.

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And So Forth

Leslie A. Bechtel, for the past four years executive secretary of the Detroit presbytery, has been called as first minister of the Kirk-in-the-Hills, new religious center presented to the presbytery some months ago by Edwin S. George, Detroit industrialist. The gift included Mr. George's luxurious estate, a number of buildings now being used for worship and program activities, and $1,000,000 for the construction of a sanctuary. Dr. Bechtel's successor as secretary of the presbytery is Kenneth G. Neigh, vice-president of McCormick Theological Seminary, Chicago.

The 12th annual Christmas carol festival sponsored by the Detroit council of churches attracted an overflow audience of 3,000 at Metropolitan Methodist Church Dec. 5. Nellie Huger Ebersole, director of the council's department of church music, is responsible for this event, which officially ushers in the Christmas season for Detroit Protestants.

G. MERRILL LENOX.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Decision of Christopher Blake (War.) *Drama* adapted from Moss Hart play about the suffering of a boy as his parents approach divorce for motives he cannot understand, his uncertainty as he tries to choose between them. Stylized, symbolic presentation of the daydreams in which the boy sees himself deserted, abused, finally honored, somehow fall flat. But main part of film is well done, *sensitive, moving,* honest. M,Y

The Hills of Home (MGM) Donald Crisp, Edmund Gwenn, Lassie. *Drama.* Last years of grumpy but kindly old doctor in Scottish village, particularly his relations with collie whose cowardice he deplores but shields until she comes through triumphantly. Set in 1890's, based on Ian MacLaren sketches, "A Doctor of the Old School," stocked with sturdy Scottish characters. An *ingratiating* film, celebrating the virtues of uprightness, sacrificial service to o: ers. M,Y,C

Live Today for Tomorrow (Univ.) Florence Eldridge, Frederic March. *Drama* that handles theme of euthanasia, but lets events show that the death was a suicide after all. Nevertheless, film is to be highly commended for its new departure in portraying the substantial love existing between middle aged husband and wife, and presenting *honestly,* unsentimentally the dilemma of human beings faced with death. M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Life with Father, Melody Time, Mr. Blandings Builds His Dream House, Olympic Games of 1948, The Overlanders, Rachel and the Stranger, The Search, The Secret Land, The Tender Years.

For Mature Audience: Apartment for Peggy, Canon City, Four Faces West, Frieda, Great Expectations, Hamlet, I Know Where I'm Going, Johnny Belinda, Pitfall, Shoe-Shine, The Snake Pit, The Treasure of the Sierra Madre. 12-29-48

Argentina Scene Of New Tensions

Economy Is Strained as Dollar Reserve Dwindles—Regime Courts Workers and Roman Hierarchy

BUENOS AIRES, Nov. 15.— Political, economic and social tensions are on the increase in Argentina. Economically the situation is serious. No dollars are available to buy much needed manufactured products in the United States. Even if the Marshall plan were to invest millions here for the purchase of grain and beef for Europe, authoritative opinion has it, this would be but a drop in the bucket of the country's needs; it would barely pay for goods already received or on the way from the U.S. Meat exports are less than last year; England is buying only the irreducible minimum. Worst of all is the fact that the gold reserve which supports the peso has gone down from 60 per cent to less than 40.

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Large Funds Go for Military Use

The heavy spending of the past two or three years has been to a large extent for military supplies, although machinery for the industrial development of the country and replacements for the broken-down transportation system have claimed a certain share of the reserves. But the proportion of expenditures for military as compared with civil purposes can be seen in the difference between the $65,000,000 set aside for a club for military officers and the $53,000,000 voted by congress for housing.

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Humanitarianism At a Profit

Farmers are disgruntled because the government buys all their corn, wheat, linseed and other products, paying little, and then sells to starving Europe for fancy prices. Farmers can sell only to the government. They get 18 pesos for what the government then sells to Europe for 46. And the pope recently decorated Señor Perón for his humanitarian services to hungry Europe! The grain business and other import and export activities of the government net an enormous income which is added to the greatly increased funds provided by taxation.

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Government Courts Workers

The government secures the support of the working classes by granting them all sorts of favors and privileges. Wages have been increased and old age pensions and other social security measures, long overdue, have been adopted. But the cost of living has soared, while production has declined by 40 per cent. Women have been given the vote. The support of the Roman Catholic hierarchy is also sought by special favors and privileges. All opposition to the regime is paralyzed. Most of the newspapers have been silenced or bought by the government. The two ar three that have managed to stay free have been seriously crippled by a decree which declares the scarcity of newsprint a national emergency. Only the government can import paper, and it gives priority in distribution to its friends and supporters.

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Protestant Activities Flourishing

The government recently expropriated the property owned by a Protestant orphanage established some years ago by William Morris, an English missionary, and turned it over to the Roman Catholic Church. Aside from this setback, Protestant work in Argentina has been proceeding as usual. Most of the nearly 50 churches in the Buenos Aires area are filled with excellent congregations. Some enrollment is at capacity. The Union Theological Seminary, in which Methodists, Disciples, Presbyterians, Waldensians and French Protestants cooperate, has had the best year of its existence, with a splendid group of young men and women training for Christian work. Ward College, with an enrollment of 1,200, will have the largest graduation class in its history. The Union bookstore and publishing house is becoming one of the most important business concerns in the city.

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And So Forth

Eighteen denominations sent representatives to the annual meeting of the Confederation of Protestant Churches, held in this city. At the midyear pastors' training conference, 85 ministers representing 15 denominations attended classes.

Bishop Robert N. Brooks, of the Methodist Central jurisdictional conference with headquarters in New Orleans, with his wife, recently visited the church's field in South America. They received a cordial welcome; the fact that they are Negroes at no time created a problem.

The event toward which all Protestants in Latin America are looking now is the Conference on Christian Work to be held in this city next July. A thorough examination of policies, problems and methods of work will be made by a picked membership limited to 120, and a program of advance will be adopted.

GEORGE P. HOWARD.

Klan Rallies Strength

Stages Comeback in Georgia—Ministers Deplore Rebirth of Movement

ATLANTA, Dec. 16.—The Ku Klux Klan, almost dormant under the administration of former Gov. Ellis Arnall, is staging a strong comeback throughout Georgia. When robed and masked Klansmen held a statewide rally in the Macon municipal auditorium last Friday night, 232 persons were initiated at a public ceremony. Several robed children and many women were on the floor, with visitors limited to the gallery. Samuel Green of Atlanta, Grand Dragon, estimated that 3,000 Klansmen attended the initiation. Special buses came from Atlanta, Augusta and Chattanooga.

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Churchmen Ask Legislation Against Movement

At their regular meeting today, the Methodist ministers of Atlanta appealed to the

state general assembly for legislation that will forbid the parading of any group under cover of masks. "The Methodist ministers' association of Atlanta is ashamed that Georgia is again afflicted with the Ku Klux Klan," said the resolution, which was introduced by Edward G. Mackay, pastor of Glenn Memorial Methodist Church. Earlier this month, Louie D. Newton, pastor of Atlanta's Druid Hills Baptist Church and a former president of the Southern Baptist Convention, issued a formal statement deploring the reported attendance of hooded Klansmen at the Massey Line Church of God in Alabama. "When the church of the Lord Jesus Christ has to depend upon hooded men with fiery crosses to produce order and provide financial support rather than upon the presence of the Holy Spirit for light and power and comfort, we have come upon a time of confusion and darkness," he said.

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And So Forth

G. Frank Garrison, Atlanta layman, was re-elected president of the Home Mission Board of the Southern Baptist Convention at its recent annual meeting. J. B. Lawrence was re-elected executive secretary. The board adopted a 1949 budget providing $1,370,000 for operations and a trust fund, amounting to $1,500,000, to be used only for church building. Missionaries of the board reported reviving 50 comatose churches during the year, organizing 168 and buying or building 240 new structures. Plans were made to establish field work in Alaska next year.

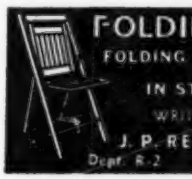
Mormons of five southern states in a mission meeting here heard from J. Reuben Clark, Jr., a statement that 100 years of missionary effort has established the Mormon Church in the southeast. Clark, former undersecretary of state and now first counselor to the president of the church, addressed a rally of Mormons from Georgia, South Carolina, Florida, Alabama and Mississippi. "We are now beginning to build up our strength rapidly," he said.

The Georgia Baptist convention's executive committee, meeting last week, adopted a budget of $225,000 for state missions next year, an increase of $17,500 over 1948. Carey T. Vinzant of Fitzgerald was re-elected president of the committee, and James W. Merritt was renamed executive secretary.

JOHN J. HURT.

Illinois Churches Sponsor Chaplaincy Program

The new Illinois commission on ministry in institutions, formed to advance the chaplaincy program in state institutions, held its first meeting on Dec. 7. Although an independent organization created by the churches, for administrative purposes the commission will be related to the Illinois church council. Cooperating in its formation were all the major Protestant denominations, including the Protestant Episcopal and Lutheran churches, which are not members of the state church council. Virgil E. Lowder is executive secretary of the commission.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Note what is coming in the JANUARY issue

"I Believe in the Holy Catholic Church," a sermon by John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church in New York City. An excellent sermon on Catholic-Protestant relations by an authority who has just returned from Spain.

"Landmarks on the Way to God," by Merrill R. Abbey of the First-University Methodist Church in Madison, Wisconsin, is based on the life and trials of Jacob.

"God's Plan for Your Life," a radio address by Frederick Andrew Roblee of the First Presbyterian Church in Bay City, Michigan.

THE PREACHER PROBLEM DEPARTMENT brings another article on CHURCH MUSIC by Chaplain Martin H. Scharlemann. Also—

Edwin E. Aubrey, president of Crozer Theological Seminary, provokes new thoughts with his "THE PREACHER'S FRIENDS."

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